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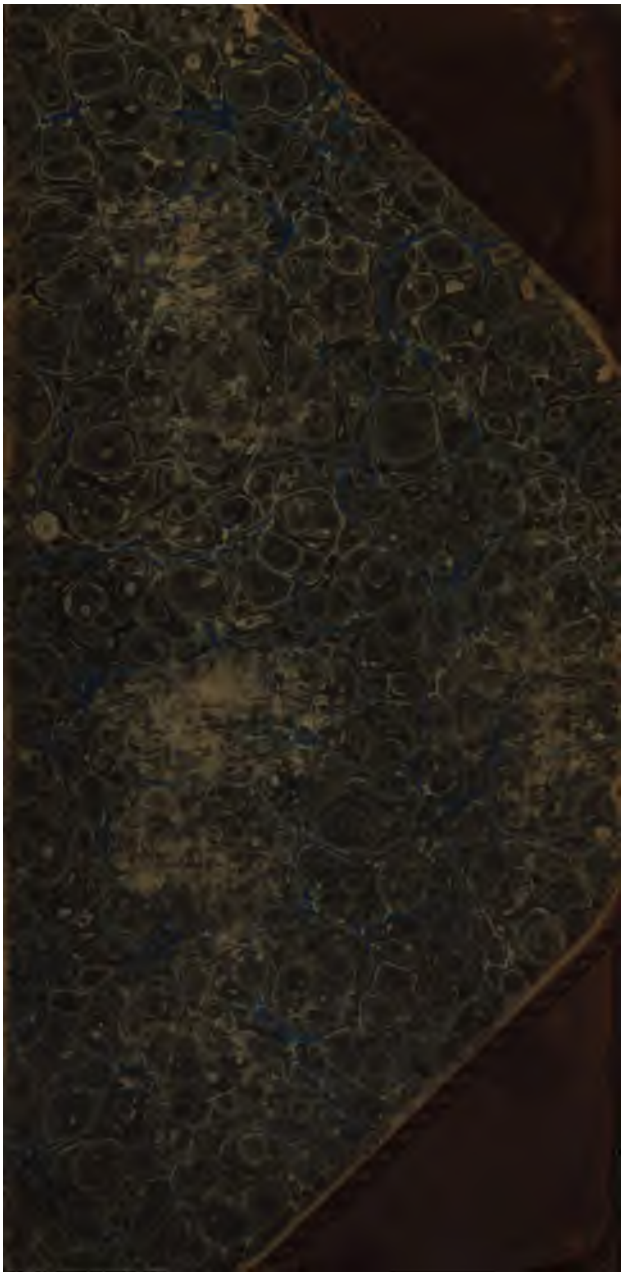

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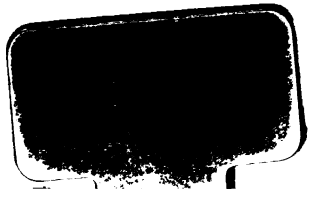

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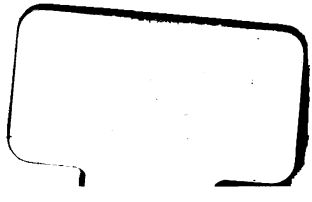

THE

BOOK OF PRIVATE DEVOTIONS.

PRINTED BY L. AND G. SEELEY,
THAMES DITTON, SURREY.

THE

BOOK OF PRIVATE DEVOTIONS;

CONTAINING A COLLECTION

OF THE MOST VALUABLE

EARLY DEVOTIONS OF THE

REFORMERS AND THEIR SUCCESSORS

In the English Church.

BEING THE TESTIMONY OF THE REFORMERS IN THEIR PRAYERS.

EDITED BY

THE REV. E. BICKERSTETH,

RECTOR OF WATTON, HERTS.

PUBLISHED BY R. B. SEELEY AND W. BURNSIDE;
AND SOLD BY L. AND G. SEELEY,
FLEET STREET, LONDON.
MDCCCXXXIX.

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BIBLIOTHECA · BODLEIANA ·

TO THE

RIGHT REVEREND CHARLES RICHARD,

THE LORD BISHOP OF WINCHESTER,

THIS BOOK OF DEVOTIONS,

(CONTAINING, IN ADDITION TO THE PRAYERS OF OUR BRITISH REFORMERS,

A COMPLETE TRANSLATION OF THE PRIVATE PRAYERS OF

AN EARLIER BISHOP OF WINCHESTER,

THE HUMBLE AND HOLY LANCELOT ANDREWS,

HIS MANUAL FOR THE SICK,

AND A MANUAL FOR THE USE OF THE SCHOLARS OF WINCHESTER SCHOOL,

BY THE DEVOUT BISHOP KENN,)

IS, WITH HIS LORDSHIP'S PERMISSION,

AND AS A CORDIAL TESTIMONY

OF ESTEEM FOR HIS CHARACTER AND LABOURS,

DEDICATED BY HIS FAITHFUL SERVANT,

THE EDITOR.

Watton Rectory, March 28, 1839.

PREFACE.

THE Editor of these Devotions cannot but fear from his own painful personal experience, and from all that he hears from various quarters, that there is a great neglect among Christians in general of retired and private devotions. The exciting, stirring, and deeply interesting public questions, every where and on all subjects now discussed, in public and in private, or the love of ease and self-gratification, absorb our attention, enfeeble our faith, and lead us to such studies as turn away the mind from those secret duties of the closet, where only true wisdom, judgment, and strength are to be attained.

To redeem and gain much time for private prayer, spending daily a considerable portion of our time in this way, is a grace and blessing of unspeakable value. The mode and measure must be left to each conscience, but the object of the Editor in this work has been to furnish the reader with such enlarged materials, as may assist him in this most enriching, profitable, and delightful of all the employments in which an immortal being can be occupied.

The reader has, in the present collection, those devotions of the Reformers and early leading bishops of the Church of England, which the compiler knew

as being truly valuable. The compilation may be considered as *a second series* of the selections from the Reformers, in addition to the 'Testimony of the Reformers,' as to their principles, formerly published, and noticed as the *first series;* though the later writers, as Bishop Andrews and Bishop Kenn, must be numbered among their successors, partaking of their spirit.

EDWARD THE SIXTH'S PRIMER.

By the kindness of the Rev. Henry Walter, I have been permitted to include in this work his edition of Edward the Sixth's Primer. This useful work is sold separately, by Messrs. Rivington. The only alterations in the present copy have been, giving the references to some scriptural prayers and passages, and changing the name of the monarch to that of her present Majesty.

The following extracts from Mr. Walter's Preface will explain the character of the Primer and of the godly prayers which follow.

"Before our Reformers had obtained sufficient influence to effect a change in the public worship of their country, they drew up a book of instruction and prayer, to assist and guide their followers in their private devotions. This most useful compilation was entitled a Primer; a name borrowed from a work previously in use among the Roman Catholics."[1]

[1] The present Editor would farther notice that the word Primer seems to have been applied to any first or elementary book for children, generally conveying the idea of religious instruction. It became afterwards more restricted to offices of religion, containing selections of prayers according to the choice of the compiler.

"In reproducing the Primer, the editor (the Rev. H. Walter) offers a work undeniably sanctioned by the reformers of our church; and conscious of the authority which this sanction will give to the doctrine involved in the prayers, as well as in the professedly instructive portions, he would have scrupulously abstained from altering a word, which could compromise any part of the theological system, though it might have been at variance with his own private opinions. Happily, he has not had occasion to feel a wish for any such change. On the other hand, as this reprint was not undertaken to gratify antiquaries, but to assist the pious in their devotion, he has felt no hesitation in rejecting or changing a few words and expressions; which happened to have become unintelligible; or which would, at this day, have suggested light and unreverential thoughts." [1]

"The editor's (the Rev. H. Walter's) copy belongs to the very latest edition, which could have been published under the eye of Archbishop Cranmer and his coadjutors. For, though the date is not legible, it seems, from several circumstances, to have been actually in the press when Edward VI. expired; the compositors appearing to have substituted his sister Mary's name and title for his, without taking time to consult their principals as to the necessity of any other changes in the state prayers."

In addition to these remarks the present editor has to observe, as is pointed out more distinctly, page 80, that this Primer appears to have been prepared and edited

[1] The present editor has compared several of the altered prayers with the originals in Becon, and cordially approves of the judgment with which the slight changes above noticed have been made.

by Thomas Becon, almost all the prayers being found in his Pomander and Flower of Godly Prayers.

GODLY PRAYERS.

Respecting the Godly Prayers, Mr. Walter remarks that he had added "a small number of prayers for private use, which were, for some time, regularly inserted in the Book of Common Prayer, immediately after the Psalms. They appear thus in the Liturgy, bound up with the first quarto edition of our present authorized version of the Bible."

"As compositions, their style is certainly inferior to that of the Primer. The language indeed is occasionally so embarrased, that the editor felt it absolutely necessary to change the form of a few sentences, to render them intelligible."

"It was probable this defect which occasioned their being soon neglected. Yet the fervent devotion which they breathe, and the purity of the doctrines which they incidentally teach, made them worthy of coming forth under the sanction of those divines to whom we owe the authorized version, and worthy of being recalled, with the Primer, into notice."

Several of these prayers occur, as the present editor has noticed in the contents, in Henry VIII.'s Primer, and were probably, therefore, composed by Archbishop Cranmer.

THE REMAINDER OF THE COLLECTIONS.

Archbishop Cranmer had remarkable wisdom given to him in the reformation of our church. To him we are mainly indebted for our present Liturgy. He

sealed the truth with his blood, March 21st, 1555. It is not absolutely certain that the prayers here given are his.

BECON was placed by Cranmer, as a preacher, in Canterbury. He appears to have been chaplain to the Protector Somerset, and also to Archbishop Cranmer. His publications are very practical, devotional and numerous: abounding in scripture. They might be of much use in these days if reprinted. He died about 1570. The chief part of the private prayers published by the reformers were, as it will be seen, composed by him.

BRADFORD, will ever be dear to British Christians for godly simplicity, unction and love. He gave his body to the flames, for the truth, on the 1st of July, 1555. It is delightful to see the secret spring of piety which animated him in the daily meditations and prayers here given.

Alexander NOWELL was Dean of St. Paul's. His Catechism, from the end of which the prayers here given are taken, was approved by the convocation. He died in 1601.

Bishop ANDREWS was an eminently learned and pious prelate, and one of the most valuable of the translators of our English Bible. His full Private Devotions in English, were published in 1830, by the Rev. Peter Hall, though the second part was not wholly given. Excepting a lengthened repetition pointed out where it occurs, it is, as a whole, now translated into English. These devotions are full of deep feelings of piety, penitence, and humility. Though somewhat deficient perhaps in the spirit of adoption, they are eminently calculated to lead us to juster views, than are common among Christians in this

day, of the extent of our sinfulness, and are exceedingly valuable, as turning every part of scripture to purposes of devotion. They have the advantage of being rather materials for devotion, in short sentences of scripture, than complete forms of prayer. On this account, and that those possessing this work might have a fuller collection, they have been printed in a smaller type, and in double columns. They partake something of an ascetic spirit; but, oh that it may please God to give his people more of his enlarged intercession, and contrition, and thankfulness! The editor must say that he has, from no book of devotions, ever since he knew the blessedness of communion with God, derived more personal advantage than from Bishop Andrews' Devotions. He died in 1626. These devotions have been chiefly known by Dean Stanhope's translation, which, though not a translation, is a valuable abstract of the first part of the original prayers, adapted for general use, with additions by the Dean.

Bishop KENN'S Manual for the Winchester Scholars, in which is an excellent help to preparation for the Lord's Supper, has long been a blessing to Christians, especially to the young. His Devotions on THE CREED are beautifully simple and edifying. He died in 1710.

Bishop COSINS published his Devotions in 1627, and Bishop TAYLOR his Collection of Offices in 1658. The author has added other prayers on special occasions, and suited to these times.

May it please the Father of mercies to make this collection very profitable to those who use it, in enlarging their devotional experience, and extending their views of those subjects in which it is our pri-

vilege to have communion with our most merciful God, through the aid of his Spirit, and by the intercession of our Lord Jesus Christ!

E. BICKERSTETH.

Watton Rectory, March 28, 1839.

HINTS FOR EMPLOYING MORE TIME IN PRAYER.

THERE are many who might well redeem much precious time that is wasted, for more constant private devotion.

THREE SEASONS of prayer, each day, were observed by those eminent servants of God, David and Daniel, (Psalm lv. 17. Dan. vi. 10.) evening, morning, and noon day.

The Jews had also hours of prayer, at nine in the morning (Acts ii. 15), and three in the afternoon (Acts iii. 1), and probably at other times. The apostles did not neglect these seasons of public worship.

Christians would find many advantages (in the loss of public worship, through the lukewarmness of these days) by the enjoyment of this enriching privilege of prayer more frequently in private than they have been accustomed.

The seasons of the church of England may materially help, in this; and the following Calendar will assist in directing the reader's attention to those seasons. The page, where prayers suitable for each fast or festival may be found, is noticed; and other appropriate prayers will be easily found by the Index and table of Contents; and our Church has given us a suitable Collect for each fast and festival.

Each Wednesday and Friday in the week are also pointed out by our Church, as days for enlarged devotions. Oh that all her members were as willing to walk in the paths of piety as our Church is to lead them!

CALENDAR

OF

DAYS FOR SPECIAL PRIVATE DEVOTIONS,

SUITED TO 1839.

January 1. Circumcision, 406.
6. Epiphany, 407.
25. St. Paul's Conversion, 393, 411, 146.
30. K. Charles' Mar. 409, 79, 13.
February 2. Purification, 409.
11. Ash Wednesday, 91, 95, 406, 58, 148, 246, 414.
20. Ember week, 20, 86.
24. St. Matthias, 393, 411
March 25. Annunciation, 410, 359.
29. Good Friday, 390, 70, 136, 360, &c. 417.
31. Easter Day, 390, 369, 373.
April. 25. St. Mark, 393, 411, 147.
May 1. St. Philip & St. James, 393, 411.
9. Ascension, 391, 369.
19. Whit Sunday, 35, 392, 395, 397, 416.
22. Ember week, 20, 86.
26. Trinity Sunday, 392, 353, 372, 388.
29. Restoration, 393, 411, 104.
June 11. St. Barnabas, 393, 411
20. Queen's Accession, 17, 382, 414, 421.
24. St. John the Baptist, 411, 393.
29. St. Peter, 411, 393.
July 25. St. James, 411, 393.
August 24. St. Bartholomew, 411, 393.
Septem. 18. Ember week, 20, 86.
21. St. Matthew, 411, 393.
29. St. Michael, 411, 393.
October 18. St. Luke, 411, 393.
28. St. Simon and Jude, 411, 393.
Novem. 1. All Saints, 411, 393, 373, &c.
5. Papists' Conspiracy, 420, 421, 102.
30. St. Andrew, 411, 393.
Decem. 1. Advent,
18. Ember week, 20, 86.
21. St. Thomas, 411, 393.
25. Christmas Day, 389.
26. St. Stephen, 411, 393.
27. St. John, 411, 393.
28. Innocents, 38, 43, 100.

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Baptism, 283, 403.
Confirmation, 405.
Communion, 129, &c., 207, &c., 297, &c.
Marriage, 402.
Churching of Women, 15, 344.
Sickness. 48, 49, 66, 257, &c.
Burial, 51, 141, &c., 210.

ORDER FOR DAILY READING THE PSALMS.

"Open thou my lips, and my mouth shall shew forth thy praise."

	Morning.	Evening.		Morning.	Evening.
1	Psalm 1— 5	Psalm 6— 8	16	Psalm 79— 81	Psalm 82— 85
2	9— 11	12— 14	17	86— 88	89
3	15— 17	18	18	90— 92	93, 94
4	19— 21	22, 23	19	95— 97	98—101
5	24— 26	27— 29	20	102, 103	104
6	30, 31	32— 34	21	105	106
7	35, 36	37	22	107	108, 109
8	38— 40	41— 43	23	110—113	114, 115
9	44— 46	47— 49	24	116—118	119 v. 1—32
10	50— 52	53— 55	25	119 v. 33—72	v. 73—104
11	56— 58	59— 61	26	v. 105—110	v. 111—119
12	62— 64	65— 67	27	120—125	126—131
13	68	69, 70	28	132—135	136—138
14	71, 72	73, 74	29	139—141	142, 143
15	75— 77	78	30	144—146	147—150

PROPER PSALMS ON CERTAIN DAYS.

Christmas—Morning, 19, 45, 85; Evening, 89, 110, 132.
Ash Wednesday—Morning, 6, 32, 38; Evening, 102, 130, 143.
Good Friday—Morning, 22, 40, 54; Evening, 69, 88.
Easter—Morning, 8, 57, 111; Evening, 113, 114, 118.
Ascension—Morning, 8, 15, 21; Evening, 24, 47, 108.
Whit Sunday—Morning, 48, 68; Evening, 104, 145.

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THE PRIMER;

OR,

BOOK OF PRIVATE PRAYER,

AUTHORISED AND SET FORTH BY ORDER OF

KING EDWARD VI.

TO BE TAUGHT, LEARNED, READ, AND USED OF ALL HIS SUBJECTS.

GRACES,

TO BE SAID BEFORE DINNER AND SUPPER.

GRACE BEFORE DINNER.

THE eyes of all things do look up and trust in thee, O Lord; thou givest them meat in due season. Thou dost open thine hand, and fillest with thy blessing every living thing. Good Lord, bless us, and all thy gifts which we receive of thy bounteous liberality, through Christ our Lord. Amen.

The King of eternal glory make us partakers of his heavenly table. Amen.

God is charity; and he that dwelleth in charity dwelleth in God, and God in him. God grant us all to dwell in him. Amen.

THANKS AFTER DINNER OR SUPPER.

All ye whom God hath here refreshed with this sufficient repast, remember your poor and needy brethren; of the which some lie in the streets, sore, sick, naked and cold; some be hungry and so dry that they would be glad of the least draught of your drink, and of the smallest paring of your bread; they be your own flesh, and brethren in Christ; bought as dearly with his precious blood as ye were; but yet our Lord hath dealt more easily with you than with them, and more austerely with them than with you; relieve them therefore to your power; and give to God all glory, honour and praise, for ever and ever. Amen.

BEFORE THOU PRAY.

First. Examine thine own conscience with what kind of temptation or sin thou art most encumbered withal; and pray earnestly to God for remedies thereto. Asking of him all things needful both for soul and body; privately for thine own self and thy family, and generally for all the Christian congregation. If any of you lack wisdom (that is, any gift of grace) let him ask of God which giveth to all men indifferently, and casteth no man in the teeth, and it shall be given him.

Secondly. Upon consideration of thine own lack, and the common lack of the congregation, remember that God commandeth thee by prayer to call upon him for remedy, aid, and help, saying: Ask, seek, knock; watch and pray; call upon me (saith God) in the day of tribulation.

Thirdly. Consider that God doth not only com-

mand thee to pray, but also promiseth graciously to hear and grant all thine honest, lawful, and godly requests and petitions, saying, Ask, and ye shall have; knock, and it shall be opened unto you; every one that asketh, hath, &c. Call upon me (saith God) in the day of trouble, and I will deliver thee.

Fourthly. Thou must stedfastly believe God's promises; and trust undoubtedly, that both he can and will perform them. Ask in faith (saith St. James), nothing doubting; for why shouldst thou doubt, seeing that the holy scripture testifieth of God, that he is faithful, just, and true, in all his words and promises, saying, the Lord is faithful in all his words. He will ever be mindful of his covenant. The truth of the Lord endureth for ever.

Fifthly. Thou must ask of God all thy petitions and requests, for his mercy and truth sake; for Christ Jesus sake, and in his blessed and holy name. Save me, O God (saith David) for thy name's sake. No man cometh unto the Father but by me, saith Christ. Verily, verily, I say unto you, whatsoever you ask of the Father in my name, he will give it you. Mark, that he saith, "In my name."

Sixthly. Thou must never ask for worldly and corruptible things, pertaining to this transitory life, such as bodily health, wealth, or strength, without employing in thy prayer such conditions as these, If it be thy will, O Lord; If it stand with thine honour and glory; If it be for my soul's health, profit, and advantage; if not, thy will be done and not mine. All these things your heavenly Father knoweth that ye have need of, before ye ask of him. With this condition prayed Christ, saying, Father,

if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. With this condition prayed David for his return in his exile.

Seventhly; Thou must not appoint any certain time to God for granting thy requests; but utterly commit that to his godly will and pleasure, who knoweth best what time of granting thy requests is most commodious and profitable for thee. Hereof thou hast a goodly example in Judith.

Finally: Thou must in any wise take heed, when thou prayest, that thou be in love and charity with all men; or else, all these aforesaid things profit nothing at all. For, like as a surgeon cannot heal a wound perfectly, so long as any iron remaineth in it; even so, prayer cannot profit, so long as the mind is cankered and defiled with guile, fraud, deceit, rancour, hatred, malice, and such other like wretchedness; for brotherly reconciliation must needs go before prayer. As Christ saith, "If thou offerest thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thine offering before the altar, and go thy way; first be reconciled to thy brother, and then come, and offer thy gift."

Prepare thyself therefore to prayer with the eight aforesaid considerations; and being adorned and garnished with faith, hope, charity, meekness, soberness, equity, pity, and godliness, go to in Christ's name, and pray unto God with all diligence. And that thy prayer may be more effectual, let it be joined always with temperate fasting, and charitable alms to thy needy neighbour, according to the godly council given to the good man, Tobit. "Prayer is good with fasting and alms."

And in thy faithful prayers remember that thou pray for our sovereign.

THE SUM.

Pray because, 1. Thou hast need. 2. God commands thee. 3. Of God's promises. 4. Pray in faith of God's promise. 5. Ask all things in Christ's name. 6. Ask worldly and temporal things conditionally. 7. Appoint God no time; but abide his pleasure. 8. In any wise pray in charity. 9. Ask things pertaining to thy salvation, remission of sin, and life everlasting, without condition. For these hath God certainly promised to all them, that with a true, faithful, and obedient heart, do come unto him in earnest and continual prayer.

A PRAYER

CONTAINING IN IT ALL THE AFORESAID PREPARATION UNTO PRAYER.

Oh gracious Lord, and most merciful Father, which hast, from the beginning of mine age, hitherto delivered me from innumerable perils and dangers, both of soul and body; I most heartily thank thee. And yet, forasmuch as I feel in myself so many faults and imperfections, such readiness to evil, and such frowardness and slackness to do good, I quake and tremble for fear of thy fierce wrath, and strict judgment. But when I consider with myself, that thou commandest me by prayer to crave of thee all things necessary for soul and body, I conceive a little hope of recovery of that, that I stand in need of. And it fully comforteth me, and maketh me not a little joy-

ful, when I remember, that thou, O Father, not only commandest me to pray, but also, of thine exceeding great mercy, promisest graciously to hear my lamentable suit; and mercifully to grant to me my lawful and needful requests. And my faith, confidence, and sure trust is, that thou art true and just in all thy words and promises, and both can and wilt perform them, and grant me mine honest petitions. Howbeit, for all that, I will not presume to ask them in mine own name, neither for mine own merit nor deserving; but for Christ Jesus' sake; and in his blessed and holy name; and for thy mercy and truth's sake. But, touching all those things that pertain to this my corruptible body and transitory life, I humbly beseech thy fatherly goodness to grant me them so far as they agree unto thy holy will, pleasure, honour, and glory, and may be best suited to my improvement, profit, and advantage. Nevertheless I beseech thee, good Lord, grant me them, not at such time as I fancy to be best; but at such time as shall appear most meet to thy godly majesty, unto whose protection I fully and wholly commit both me and all mine. Moreover, seeing that thou regardest no prayer, unless it be made in love and charity, I humbly beseech thy gracious goodness, that I may alway pray in charity, make my petitions and requests in charity, use thy gracious gifts and benefits in charity, and lead all my whole life and conversation in charity. And, finally, I heartily pray thee that I may daily, through the assistance of thy Holy Spirit, more and more mortify all my carnal desires and sinful affections. And vouchsafe to prosper both me and mine, and all the Christian congregation, in all our honest and godly affairs: increase also thy gracious gifts in us;

and confirm us and establish us so in grace, that we may go forward in all goodness; grant this most merciful Father for Jesus Christ's sake, our only mediator and advocate. So be it.

AT THINE UPRISING IN THE MORNING, SAY,

I enter into this day to do all things in the name of the Father, and of the Son, and of the Holy Ghost. So be it.

ADD THIS PRAYER FOLLOWING.

After due examination of my former life, with an humble and contrite heart, with a sorrowful and repentant spirit, I sue unto thee, most merciful Father; beseeching thee for mercy and forgiveness of all mine offences, which in this night, or at any time heretofore, I have committed against thy godly will and pleasure, by any manner of uncleanness of soul or body; that I have fallen into by the craft of the devil, or else by frailty of mine own flesh, trespassing against thy godly Majesty, either in thought, consent, word or deed. And I most heartily thank thee, that thou hast vouchsafed to preserve me this night from sudden death and all other mischief, that any person, man or woman, hath been stricken withal by thy permission and sufferance; knowing of a surety that the self-same, or such like, might justly have fallen on my head also, hadst thou not defended me and preserved me. And now I beseech thee, blessed Father, that thou wilt vouchsafe to have a merciful eye unto me this day; support me and sustain me; bear up, and save me, that I fall not into the danger of thy displeasure through breaking of thy commandments. Give me grace to walk warily among the innumer-

able snares of our mortal enemies, the devil, the world, and the flesh; and in all things to be circumspect and prudent; and diligently to consider beforehand what I shall speak, and what I shall go about to do, that all my whole life, thoughts, words and works may so be ordered that in all mine enterprises, thine honour, praise and glory, the edifying of mine own soul in virtue, and the profit of my Christian brethren may alone be sought for and intended, through the gracious mediation of Jesus Christ, our Lord and only advocate. Amen.

GOING TO THY REST, SAY,

I lay me down to rest, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

ADD THIS PRAYER FOLLOWING.

O most gracious Lord and merciful Father, I thy sinful creature and most unworthy child, prostrate with my heart before thine high Majesty, most humbly beseech thee for mercy and forgiveness of all my sin and iniquity that I have this day committed against thee: yea, and ever since the time that I was conceived in my mother's womb unto this present instant, and especially in that—*(Here call to remembrance whatever heinous offence thou hast committed that chiefly burdeneth thy conscience.)*—And most heartily I thank thee, that thou hast preserved me hitherto from all such offences as I have not fallen into, and whereinto any other person through his own fault and thy sufferance hath fallen into; as I also, without doubt, should have fallen, hadst not thou with thy grace prevented me, saved me, supported me and sustained me. That I have fallen many ways,

is my great fault and blame; for which, in most humble wise I ask mercy and forgiveness of thee. That thou hast preserved me, is thy great goodness, mercy, and grace; for which with all my heart I thank thee. And now, I beseech thee, most merciful Father, that thou wilt no more be angry with me, neither henceforth forsake me; but that thou wilt continually, not only assist, fortify, and strengthen me against the assaults of the devil, but also be my succour and defence in this night, and ever to my life's end against all sin and iniquity. And if thou wilt vouchsafe also of thy abundant bountifulness (if it be thy will), to refresh my frail body so with convenient rest this night, that I may the more readily, zealously, and promptly, with all diligence serve thee to-morrow, according to that state thou hast set me in, and called me unto; so that all my life may please thee; and, through thy assistance, be so ordered and governed, that after this vain and transitory life, I may attain the life everlasting; through Jesus Christ our Lord. So be it.

A PRAYER FOR THE MORNING.

O merciful Lord God, heavenly Father, I render most high laud, praise, and thanks unto thee, that thou hast preserved me both at this night, and all the time and days of my life hitherto, under thy protection; and hast suffered me to live until this present hour. And I beseech thee heartily, thou wilt vouchsafe to receive me this day, and the residue of my whole life from henceforth, unto thy tuition; ruling and governing me with thy Holy Spirit, that all manner of darkness, of misbelief, infidelity, and carnal lusts and affections may be utterly chased,

and driven out of my heart; and that I may be justified and saved, both body and soul, through a right and perfect faith; and so walk in the light of thy most godly truth, to thy glory and praise, and to the profit and advancement of my neighbour, through Jesus Christ our Lord and Saviour. Amen.

A PRAYER TO BE SAID AT NIGHT, GOING TO BED.

O merciful Lord God, heavenly Father, whether we sleep or wake, live or die, we are always thine. Wherefore I beseech thee heartily, that thou wilt vouchsafe to take care and charge of me, and not to suffer me to perish in the works of darkness; but to kindle the light of thy countenance in my heart; that thy godly knowledge may daily increase in me, through a right and pure faith; and that I may always be found to walk and live after thy will and pleasure, through Jesus Christ our Lord and Saviour. Amen.

THE BEGINNING OF PRAYER.

At the beginning of Morning and Evening Private Prayer, thou shalt daily read, meditate, weigh, and deeply consider out of these sentences of holy scripture that follow. And then from the bottom of thine heart add the confession of thy sins, and the prayer following.

SENTENCES OF HOLY SCRIPTURE.

Ezek. xviii. 21—23; xviii. 30. Zech. i. 3. Luke xiii. 3; xv. 10. Matt. iii. 2. Psalm li. 17. Isaiah lv. 7. Joel ii. 12, 13. Psalm lxxxv. 4. Jer. xxxi. 18. 1 John i. 9.

A CONFESSION OF SINS.

Almighty and most merciful Father, I have erred and strayed from thy ways like a lost sheep. I have followed too much the devices and desires of my own heart. I have offended against thy holy laws. I have left undone those things which I ought to have done; and I have done those things which I ought not to have done; and there is no health in me. But thou, O Lord, have mercy upon me a miserable offender. Spare thou me, O God, which confess my faults; restore thou me, that am penitent; according to thy promises, declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, that I may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. Amen.

ADD TO THIS CONFESSION THIS PRAYER.

Almighty God, the Father of our Lord Jesus Christ, which desirest not the death of a sinner, but rather that he may turn from his wickedness, and live; and hast given power and commandment to thy ministers, to declare and pronounce to thy people, being penitent, the absolution and remission of their sins; and pardonest and absolvest all them which truly repent, and unfeignedly believe thy holy gospel, I beseech thee to grant me true repentance and thy Holy Spirit; that those things may please thee which I do at this present, and that the rest of my life hereafter may be pure and holy; so that at the last I may come to thy eternal joy, through Jesus Christ our Lord. Amen.

THE DIRIGE,

OR AN OFFICE IN TIMES OF MOURNING.

Psalms cxv. xli. cxlvi.

A PRAYER FOR ONE WHO IS VERY SICK.

Hear us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to thy servant ———, which is grieved with sickness; visit *him*, O Lord, as thou didst visit Peter's kinswoman, and the centurion's servant: so visit and restore unto this sick person *his* former health (if it be thy will), or else give *him* grace so to take thy visitation, that after this painful life ended, *he* may dwell with thee in life everlasting. Amen.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally: who also hath taught us, by his holy apostle Paul, not to be sorry as men without hope, for them that sleep in him; we meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness, that when we shall depart this life, we may sleep in him, and, at the general resurrection in the last day, receiving again our bodies, and rising again in thy most gracious favour, we may, with all thine elect saints, obtain eternal joy. Grant this, O Lord God, by the means of our advocate, Jesus Christ; which with thee and the Holy Ghost, liveth and reigneth one God for ever. Amen.

Psalms v. xxvii. xlii.

ANTHEM.

I trust to see the goodness of the Lord, in the land of the living.

Lord, grant thy people everlasting rest. And let thine everlasting light shine on them.

First Lesson, Job x. 8—12.

Anthem, Job xix. 25—27.

Second Lesson, John v. 24—29.

Anthem, 1 Thess. iv. 13, 14.

Third Lesson, 1 Cor. xv. 51—57.

ANTHEM.

Deliver me, good Lord, from eternal death, in that dreadful day, when " heaven and earth shall be moved, and thou shalt judge the world by fire."

That day is the day of ire, of wretchedness and misery, the great day and very bitter.

Deliver not, O Lord, the souls of them that confess thee, to their adversaries; and forget not, at length, the souls of thy poor people.

PSALMS OF THANKSGIVING FOR HEALTH RECOVERED.

Namely—Psalms xxx. lxxi. and Isaiah xxxviii. 10—20.

ANTHEM.

I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall not see everlasting death.

O God, which by the mouth of thy apostle, St. Paul, hath taught us not to wail for them that sleep in Christ: Grant, we beseech thee, that in the coming

of thy Son, our Lord Jesus Christ, who shall come to judge the quick and the dead, and the world by fire, we, with all other faithful people being departed, may be graciously brought unto the joys everlasting. Amen.

Almighty God, we give thee hearty thanks for those thy servants, whom thou hast delivered from the miseries of this wretched world, from the body of death, and all temptation: and hast brought their souls, which they committed into thy holy hands, into sure consolation and rest: grant, we beseech thee, that at the day of judgment, we, with all thy elect departed out of this life, may fully receive thy promises, and be made perfect altogether, through the glorious resurrection of thy Son Jesus Christ our Lord. Amen.

The reading of the seven penitential Psalms is here recommended.

I. Psalm vi.; being a fervent prayer of the sinner, desiring to be cured, and that his enemies may be subdued.

II. Psalm xxxii.; shewing how the penitent person should bewail his sin, praying unto God and teaching to rejoice in him.

III. Psalm xxxviii.; in which the penitent person, sore grieved with the burden of sin, calleth upon God for aid, and betaketh himself to his mercy.

IV. Psalm li.; a prayer of the penitent, earnestly acknowledging and lamenting his ungodly life, and crying for mercy to be cleansed from sin; and calling for the Spirit of God, to be confirmed in grace.

V. Psalm cii.; a prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before God.

VI. Psalm cxxx.; in which the sinner, being punished for his sins, desireth to be delivered both from sin and punishment.

VII. Psalm cxliii.; in which the righteous man, being in adversity, prayeth to be delivered from all evil.

ANTHEM.

Remember not, O Lord God, our old iniquities; but let thy mercy speedily prevent us, for we be very miserable. Help us, O God our Saviour; and, for the glory of thy name, deliver us; be merciful and forgive our sins, for thy name's sake. Let not the wicked people say, Where is now their God? We are thy people, and the sheep of thy pasture. We shall give thanks to thee for ever; from age to age we shall set forth thy laud and praise. To thee be honour and glory, world without end. Amen.

Here endeth the Dirige.

SUNDRY GODLY PRAYERS FOR DIVERSE PURPOSES.

The two first of these are the two prayers for the Queen, now contained in the Communion Service; after which follows,

O Almighty God, King of kings, and Lord of lords, which by thy divine ordinance hast appointed temporal rulers, to govern thy people according to equity and justice; and to live among them as a loving father among his own children, for the advancement of the good and punishment of the evil, we most

humbly beseech thee favourably to behold our queen and governor; and to breathe into her heart, through thy holy Spirit, the wisdom that is ever about the throne of thy Majesty, whereby she may be provoked, moved and stirred to love, fear and serve thee, and unfeignedly to advance thy holy and pure religion among us, her subjects, unto the example of other foreign nations. O Lord, defend her from her enemies, send her a long and prosperous life among us, and give her grace, not only in her own person godly and justly to rule, but also to appoint such magistrates under her as may likewise be affected towards thy holy word, and also towards the commonwealth; that we, her subjects, living under her dominion in all godliness, peace and wealth, may pass the time of this our short pilgrimage in thy fear and service, unto the glory of thy blessed name, which alone is worthy of all honour, for ever and ever. Amen.

FOR THE QUEEN'S COUNCIL.

It is written, O most mighty and everlasting King, that where many are that give good council, there goeth it well with the common people; there are all things preserved in a good and seemly order; there doth the public weal flourish with the abundance of all good things. May it please thee, therefore, O Lord, which hast the hearts of all rulers in thy hands, and directest their councils unto what end it is thy good pleasure, mercifully to assist all which are of the queen's most honourable council, and to give them thy holy Spirit to be their president, ruler and governor; that in all their assemblies they may ever set before their eyes thy most high and princely Majesty, the fear of thy name, the accomplishment of

thy commandment: and always remember that they are servants appointed for the wealth and commodity of the king and his people; executing true judgment indifferently towards all the queen's subjects, through justice and mercy; being void of all covetousness; that whatsoever they attempt privately or openly, may turn to the glory of thy blessed name, to the setting forth of thy holy word, to the advancement of the queen's honour, to the profit of the commons, to the destruction of vice, and to the commendation of virtue. Give them grace, O most merciful Father, so to be of one mind in all godly and virtuous things, that they ruling righteously, and we living obediently, may altogether, with quiet hearts and free consciences, praise and magnify thee our Lord God, for ever and ever. Amen.

FOR JUDGES.

O God, thou most righteous Judge, who commandest by thy holy word such to be chosen judges over thy people as be of approved conversation, wise and learned in thy holy laws, and fear thee, their Lord God; and such as both are true themselves, and also love truth and hate covetousness; we beseech thee to send us such judges as thy holy sacred scriptures do paint and set forth unto us: and so rule their hearts by thy holy Spirit, that in their judgments they admit no false accusations, have no respect of persons, neither to be desirous of gifts, which make wise men blind, and corrupt the causes of the righteous; nor yet give sentence with the ungodly for bribes, and so condemn the innocent and shed righteous blood; but that they, having always thy fear before their eyes, and knowing that they execute not

the judgment of man, but of their Lord God, may hear indifferently all matters; judge according to equity and justice; deliver the oppressed from the power of the violent; be favourable to the stranger; defend the fatherless and widow; plead the cause of the righteous; help the poor; advance virtue; suppress vice; and in all, both their words and works, so behave themselves as though they should straightways appear before the righteous throne of thy Majesty, and render accounts of their doings. Grant this, most merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

FOR BISHOPS, SPIRITUAL PASTORS AND MINISTERS OF GOD'S WORD.

O Lord, Jesu Christ, most true Pastor and Shepherd of our souls, we most humbly beseech thee mercifully to behold thy poor and scattered flock, whom thou hast purchased with thy most precious blood; and to send them such shepherds as both can and will diligently seek up the lost sheep, lovingly lay them on their shoulders, and faithfully bring them home again to the sheep-fold.

Vouchsafe ever to continue in thy church good bishops, learned preachers, faithful teachers, godly ministers, and diligent shepherds; even such as have a fervent and unfeigned zeal towards the setting forth of thy glory and the health of thy people. Endue them with thy Holy Spirit that they may be faithful, wise and discreet servants, giving thy household meat in due season. Give them that thy wisdom, which no man is able to resist; wherewith also they may be both able to exhort with wholesome doctrine,

and also to convince and overcome them that speak against it.

Finally, grant, we pray thee, most merciful Saviour, that in all things they may so behave themselves, according to thy blessed will and commandment, that when thou, the most high Bishop and chief Shepherd, shalt appear, they may receive the incorruptible crown of glory. Amen.

FOR GENTLEMEN.

Albeit whatsoever is born of flesh is flesh, and all that we receive of our natural parents is earth, dust, ashes and corruption; so that no child of Adam hath any cause to boast himself of his birth and blood, begotten in sin, conceived in uncleanness, and born by nature the children of wrath; yet, forasmuch as some for wisdom, godliness, virtue, valour, eloquence, learning and policy, be advanced above the common sort of people unto dignities and temporal promotions, as men worthy to have the superiority in a Christian commonwealth; and by this means have obtained among the people a more noble and worthy name; we most entirely beseech thee, from whom cometh the true nobility to so many as are born of thee and are made thy sons through faith, whether they be rich or poor, noble or simple, to give a good spirit to our superiors; that, as they be called gentlemen in name, so they may shew themselves in all their doings, gentle, courteous, loving, merciful and liberal unto their inferiors, living among them as natural fathers among their children; not oppressing them, but favouring, helping and cherishing them; not destroyers, but fathers of the commonalty; not enemies to the poor, but aiders, helpers and com-

forters of them—that when thou shalt call them from this vale of wretchedness, they having first shewn gentleness to the common people, may receive gentleness again at thy merciful hand, even everlasting life, through Jesus Christ our Lord. Amen.

FOR LANDLORDS.

The earth is thine, O Lord, and all that is contained therein; notwithstanding, thou hast given the possession thereof to the children of men, to pass over the time of their short pilgrimage in this vale of misery. We heartily pray thee to send thy Holy Spirit into the hearts of them that possess the grounds, pastures and dwelling places of the earth; that they, remembering themselves to be thy tenants, may not rack and stretch out the rents of their houses and lands, nor yet take unreasonable fines and incomes after the manner of covetous worldlings, but so let them out to other, that the inhabitants thereof may be able both to pay the rents and also honestly to live, to nourish their family and to relieve the poor. Give them grace also to consider that they are but strangers and pilgrims in this world, having here no dwelling place, but seeking one to come; that they, remembering the short continuance of their life, may be content with that is sufficient, and not join house to house, nor couple land to land, to the impoverishment of others, but so behave themselves in letting out their tenements, lands and pastures, that after this life they may be received into everlasting dwelling-places, through Jesus Christ our Lord. Amen.

FOR MERCHANTS.

Almighty God, maker and disposer of all things,

which hast placed thy creatures necessary for the use of men, in diverse lands and sundry countries; yea, and that unto this end, that all kinds of men should be knit together in unity and love; seeing we have all need one of another's help; one country of another country's commodity; one realm of another realm's gifts and fruits: we beseech thee to preserve and keep all such as travel either by land or sea, for the getting of things that be necessary for the wealth of the realms or countries where they dwell; and not to bring in vain trifles and unprofitable merchandise, to the enticing and impoverishing of the commonwealth. Give them (gracious Lord) safe passage both in their going and coming; that they, having prosperous journeys, may shew themselves thankful to thee, and beneficial to their neighbour, and so occupy their merchandise without fraud, guile, or deceit, that the commonwealth may prosper and flourish with abundance through their honest labours, unto the glory of thy name. Amen.

FOR LAWYERS.

We know, O Lord, that the law is good, if a man use it lawfully; given of thee as a singular gift unto the children of men, for the maintenance of godly orders; for putting away of iniquity and wrongs; for restoring of men unto their right; for the advancement of virtue, and punishment of vice: we most heartily pray thee, which art the lawgiver, which alone is able to save and destroy, from whom also cometh all wisdom, and prudence, and knowledge, so to rule through the governance of thy Holy Spirit the hearts of lawyers, that they with discretion and indifferency, hearing men's causes, being in controversy, and

weighing them justly and truly, according to the truth and equity of the law, may without partiality, both faithfully give counsel, and also indifferently pronounce of all such causes as be brought unto them; and by no means suffer themselves to be corrupted with bribes and gifts, which blind the eyes of the wise and subvert true judgment; but grant them to walk so uprightly, in all men's matters, that they, seeking with godly travail a quietness among men in this world, may, after their departure from this troublous vale of misery, enjoy everlasting rest and quietness in thy heavenly mansion, through Jesus Christ our Lord. Amen.

FOR LABOURERS, AND MEN OF OCCUPATIONS.

As the bird is born to fly, so is man born to labour; for thou, O Lord, hast commanded in thy holy word, that man shall eat his bread in the labour of his hands and in the sweat of his face: yea, thou hast given commandment, that if any man will not labour, the same should not eat; thou requirest of us also, that we withdraw ourselves from every brother that walketh inordinately, and giveth not his mind unto labour; so that thy godly pleasure is that no man be idle, but every man labour according to his vocation and calling. We most humbly beseech thee to engrave in the hearts of labourers and workmen a willing disposition to travail for their living, according to thy word; and to bless the labourer's pains, and travails of all such as either till the earth, or exercise any other handicraft; that they studying to be quiet, and to meddle with their own business, and to work with their own hands, and through thy blessing enjoying the fruits of their labours, may acknowledge

thee, the giver of all good things, and glorify thy holy name. Amen.

FOR RICH MEN.

Albeit, Lord, thou art the giver of all good things, and through thy blessing men become rich, that are godly and justly rich; yet we are taught in thy divine scriptures, that riches, and the cares of worldly things smother and choke up thy holy word; and that it is more easy for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven. Again, that they which will be rich, fall into temptations and snares, and into many foolish and noisome lusts, which whelm men into perdition and destruction (for covetousness is the root of all evil), we, therefore, perceiving by thy blessed word so many incommodities, yea, pestilences of man's salvation to accompany riches, most entirely beseech thee to bless such as thou hast made rich, with a good, humble, loving, and free mind; that they, remembering themselves to be thy dispensers and stewards, may not set their minds upon the deceitful treasures of this world, which are more brittle than glass, and more vain than smoke, nor yet heap up thick clay against themselves; but liberally and cheerfully bestow part of such goods, as thou hast committed unto them, upon their poor neighbours; make for themselves friends of this wicked mammon; be merciful to the needy; be rich in good works; and ready to give and to distribute to the necessity of the saints, laying up in store for themselves a good foundation against the time to come; that they may obtain everlasting life, through Jesus Christ, thy Son, our Lord. Amen.

FOR POOR PEOPLE.

As riches, so likewise poverty is thy gift, O Lord; and as thou hast made some rich to despise the worldly goods, so hast thou appointed some to be poor, that they may receive thy benefits at the rich man's hands. And as the godly rich are well beloved of thee, so in like manner are the poor, that bear the cross of poverty patiently and thankfully, for good and evil, life and death, poverty and riches, are of thee, O Lord; we therefore most humbly pray thee, to give a good spirit to all such as it hath pleased thee to burden with the yoke of poverty; that they may with a patient and thankful heart walk in their state, like to that poor Lazarus of whom we read in the gospel of thy well-beloved Son (who chose rather patiently and godly to die, than unjustly or by force to get any man's goods), and by no means envy, murmur, or grudge against such as it hath pleased thee to endue with more abundance of worldly goods: but knowing their state, although never so humble and base, to be of thee their Lord God, and that thou wilt not forsake them in this their great need, but send them things necessary for their poor life, may continually praise thee, and hope for better things in the world to come; through Jesus Christ our Lord. Amen.

THE PRAYER OF A TRUE SUBJECT.

As it is thy godly appointment, O Lord God, that some should bear rule in this world, to see thy glory set forth, and the common peace kept: so it is thy pleasure again, that some should be subjects and inferior to others in their vocation; although before

thee there is no respect of persons. And, forasmuch as it is thy godly will and pleasure to appoint and set me in the number of subjects, I beseech thee to give me a faithful heart unto the high powers; that there may be found in me no disobedience, no unfaithfulness, no treason, no falsehood, no dissimulation, no insurrection, no commotion, no conspiracy, nor any kind of rebellion in word or in deed, against the civil magistrates; but all faithfulness, obedience, quietness, subjection, humility, and whatsoever else becometh a subject; that I, living here in all lowliness of mind, may at the last day, through thy favour, be lifted up into everlasting glory; where thou, most merciful Father, with thy Son, and the Holy Ghost, livest and reignest very God, for ever and ever. Amen.

OF FATHERS AND MOTHERS.

The fruit of the womb, and the multitude of children is thy gift and blessing, O Lord God; given to this end, that they may live to thy glory and the commodity of their neighbour. Forasmuch, therefore, as thou, of thy goodness, hast given me children, I beseech thee give me also grace to train them up, even from their cradles, in thy nurture and doctrine, in thy holy laws and blessed ordinances; that from their very young age they may know thee, believe in thee, fear, love, and obey thee, and diligently walk in thy commandments all the days of their life; through Jesus Christ our Lord. Amen.

OF CHILDREN.

Thou hast given a commandment in thy law, O heavenly Father, that children should honour their

fathers and mothers; I most humbly beseech thee, therefore, to breathe thy Holy Spirit into my breast? that I may reverence and honour my father and mother, not only with outward gesture of my body, but also with the unfeigned affection of my heart; love them, obey them, pray for them, help them, and do for them, both in word and deed, whatsoever lieth in my power; that thou, seeing my unfeigned hearty good will toward my parents, mayest become my loving heavenly Father; and number me among those thy children, whom from everlasting thou hast appointed to be heirs of thy glorious kingdom, through thy well-beloved Son, Jesus Christ our Lord. Amen.

OF YOUNG MEN.

O Lord, thou hast commanded by thy holy apostle that every one should know how to keep his body in sanctification and honour; and not in the lust of concupiscence, as do the heathen which know not God. I beseech thee, give me grace to behave myself according to this holy commandment; that knowing my body to be the temple of the Holy Ghost, and that I am not my own, I may so order myself with all honesty and pureness of life, that I may glorify thee, my Lord God, both in body and spirit. Amen.

OF MASTERS.

Thy commandment is by thy holy apostle, O most merciful Lord Christ, that masters should treat their servants gently; putting away threatenings, and doing that unto them which is just and equal; forasmuch as we also have a Master in heaven, with whom there is no respect of persons. Grant, I most heartily

pray thee, that I may so order my servants, that I attempt no unrighteousness against them; but that I may so use my rule and authority over them, that I may always remember that thou art the common Lord of all, and we all thy servants; also, that I may not forget that we be all brethren, having one Father which is in heaven, and look for one glorious kingdom, where thou, with the Father and the Holy Ghost, livest and reignest, true and everlasting God, for ever. Amen.

OF SERVANTS.

O Lord Jesu Christ, we are commanded by thy blessed apostles, that we should honour and obey our bodily masters, in fear and trembling, not only if they be good and courteous, but also though they be froward; and serve them, not unto the eye, as men pleasers, but with singleness of heart; not churlishly, answering them again, nor picking, stealing, or conveying away any parts of their goods unjustly; but shewing all good faithfulness unto our masters, as though we served God, and not men. Grant me grace, I humbly beseech thee, so to serve my master and my superiors, that there may be found no fault in me; but that I, behaving myself uprightly, justly, faithfully and truly in my vocation, may do honour to the doctrine of thee, my God and Saviour, in all things. Amen.

OF YOUNG WOMEN.

There is nothing that becometh a woman better than silence, modesty, and chastity of both body and mind. I therefore most humbly beseech thee, O merciful Father, from whom cometh every good and per-

fect gift, and without whom we are able to do nothing, that thou wilt so order my tongue, and dispose my talk, that I speak nothing but what shall become my state, age, and person; neither delight to hear any words that may move me to wickedness, seeing that evil communications corrupt good manners. Give me also such modesty as may pluck me away from delighting in thinking, speaking, hearing, seeing, or doing evil; that my whole delight may be in virtue, in godliness, in avoiding idleness, in giving myself continually to some godly exercise; but, above all things, in thinking and speaking of thee, in reading thy blessed word and heavenly law, which is a lantern to my feet and a light to my paths; and give me grace so to order myself, in avoiding idleness and wicked company, that, my mind being free from evil passions, I may be found a meet temple for the Holy Ghost to inhabit: unto the praise, honour, and glory of thy blessed name, O Lord and Saviour Jesus Christ. Amen.

OF HUSBANDS.

Forasmuch, O heavenly Father, as thou hast called me from a single life unto the holy state of honourable wedlock, which is thy good and blessed ordinance, I most heartily pray thee, grant me grace to live with the wife thou hast given me according to thy godly pleasure; to love her, as Christ loved the church; to cherish her, as I would cherish my own body; to provide for her, according to my ability; to instruct her in the knowledge of thy blessed word; quietly and peaceably to live with her; and to agree together in such perfect concord and unity as is found among many members in one body, seeing

now that we also are no more two but one flesh, that others seeing our godly and quiet conversation, may hereby be led to forsake all wicked living, and to embrace the holy state of honourable wedlock, unto the glory and praise of thy holy name. Amen.

OF WIVES.

O Lord, forasmuch as thou, of thy fatherly goodness, hast vouchsafed to keep me from my tender age unto this present, and hast now called me from my single life unto the holy state of honourable wedlock, that I, living therein, might, according to thine ordinance, bring forth children unto thy glory, give me grace, I most entirely beseech thee, to walk worthy of my vocation; to acknowledge my husband to be my head; to be subject unto him; to learn thy blessed word of him; to reverence him; to obey him; to please him; to be ruled by him; peaceably and quietly to live with him; to wear such apparel as is meet for my degree; and by no means to delight in costly jewels and proud vestures, but alway to use such clothing as becomes a sober Christian woman; circumspectly and warily to look to my household, that nothing perish through my negligence; and always to have a diligent eye, that no dishonesty, no wickedness, be committed in my house; but in it all things be ordered according to thy holy will, who art worthy of all honour, glory, and praise, for ever and ever. Amen.

OF HOUSEHOLDERS.

To have children and servants is thy blessing, O Lord, but not to order them according to thy word deserveth thy dreadful curse; grant, therefore, that

as thou hast blessed me with an household, so I may diligently watch, that nothing be committed of the same that might offend thy fatherly goodness, and be an occasion of turning thy blessing into a curse; but that so many as thou hast committed to my charge may eschew all vice, embrace all virtue, live in thy fear, call upon thy holy name, learn thy blessed commandments, hear thy holy word, and, avoiding idleness, diligently exercise themselves every one in his office, according to their vocation and calling, unto the glory of thy most honourable name. Amen.

OF ALL CHRISTIANS.

Albeit, O heavenly Father, all we that unfeignedly profess thy holy religion, and faithfully call on thy blessed name, are thy sons, and heirs of everlasting glory: yet, as all the members of a body have not one office, so likewise we being many, and making one body (whereof thy dearly beloved Son is the head), have not all one gift, neither are we all called to one office, but as it hath pleased thee to distribute, so receive we. We therefore most humbly pray thee, to send thy Spirit of love and concord among us; that without any disorder, or debate, every one of us may be content with our calling; quietly live in the same; study to do good unto all men, by the true and diligent exercise thereof, without too much seeking of our own private gain; and so order our life in all points, according to thy godly will, that by well doing we may stop the mouths of such foolish and ignorant people, as report us to be evil doers; and cause them, through our good works, to glorify thee our Lord God in the day of visitation. Amen.

A PRAYER MEET FOR ALL MEN, AND TO BE SAID AT ALL TIMES.

Most merciful Father, grant me to covet with an ardent mind those things which may please thee; to search them wisely, to know them truly, and to fulfil them perfectly, to the laud and glory of thy name. Order my living, so that I may do that which thou requirest of me; and give me grace that I may know it, and have will and power to do it; that I may obtain those things which be most convenient for my soul. Gracious Lord, make my way sure and straight to thee, so that I fall not between prosperity and adversity; but that in prosperous things I may give thee thanks, and in adversity be patient; so that I be not lift up with the one, nor oppressed with the other. And that I may rejoice in nothing but that which moveth me to thee; nor be sorry for anything but for those things which draw me from thee; desiring to please nobody, nor fearing to displease any besides thee. Most loving Father, let all worldly things be vile unto me for thee; and be thou my most special comfort above all. Let me not be merry with the joy that is without thee; and let me desire nothing besides thee; let all labour delight me which is for thee; and let all the rest weary me which is not in thee. Make me to lift up my heart oftentimes to thee; and when I fall make me to think on thee and be sorry, with a stedfast purpose of amendment. Loving Lord, make me humble, without feigning; cheerful, without lightness; sad, without mistrust; sober, without heaviness; true, without doubleness; fearing thee, without desperation; trusting in thee, without presumption; telling my neighbours their

faults meekly, without dissimulation; teaching them with words and examples, without any mockings; obedient, without arguing; patient, without grudging; and pure, without corruption. Give me also, I beseech thee, a watchful spirit, that no curious thought withdraw me from thee. Let it be so strong that no filthy affection draw me backwards; so stable, that no tribulation break it. Grant me, also, to know thee; diligently to seek a godly conversation; to please, and finally hope to embrace thee for the precious blood sake of that immaculate Lamb, our only Saviour Jesus Christ, to whom, with thee, O Father, and the Holy Ghost, three persons and one God, be all honour and glory, world without end. Amen.

GENERAL PRAYERS,

TO BE SAID FOR THE GRACE AND FAVOUR OF GOD.

Whosoever liveth without thy grace and favour, O most gracious and favourable Lord, although for a time he walloweth in all kinds of fleshly pleasures, and abound with too much worldly riches, yet is he nothing else but the wretched bond-slave of Satan, and a vile heap of sin. All his pleasure is extreme poison; all his wealth is nothing else but plain beggary. For what felicity can there be where thy grace and favour wanteth? But where thy grace and favour is present (though the devil roar, the world rage, the flesh assail) there is true blessedness, unfeigned pleasure, and continual wealth. Pour down,

therefore, thy heavenly grace and fatherly favour upon us; that we being assured of thy favourable goodness towards us, may rejoice and glory in thee, and have cheerful hearts, whensoever we be most assailed with any kind of adversity; be it poverty or sickness, loss of friends, or persecution for thy name's sake, to whom be glory for ever. Amen.

FOR THE GIFT OF THE HOLY GHOST.

So frail is our nature, so vile is our flesh, so sinful is our heart, so corrupt are our affections, so wicked are all our thoughts, even from our childhood upwards, that of ourselves we can neither think, breathe, speak, or do anything that is praiseworthy in thy sight, O heavenly Father; yea, except thou dost assist us with thy merciful goodness, all things are so far out of frame in us, that we see nothing present in ourselves but thy heavy displeasure and eternal condemnation. Vouchsafe, therefore, O loving Father, to send thy Holy Spirit unto us, which may make us new creatures, put away from us all fleshly lusts, fill our hearts with new affections and spiritual motions, and so altogether renew us both in body and soul, through his godly inspiration, that we may die unto the old Adam, and live unto thee in newness of life, serving thee our Lord God in holiness and righteousness all the days of our life. Amen.

FOR THE TRUE KNOWLEDGE OF OURSELVES.

It is written in thy holy gospel, most loving Saviour, that thou camest into this world not to call the righteous, that is, such as justify themselves, but sinners unto repentance. Suffer me not, therefore, O Lord,

to be in the number of those, which boasting their own righteousness, their own works and merits, despise that righteousness which cometh by faith; which alone is allowable before thee. Give me grace to acknowledge mine own self as I am, even the son of wrath by nature, a wretched sinner, and an unprofitable servant; and wholly to depend on thy merciful goodness with a strong and unshaken faith; that in this world thou mayest continually call me unto true repentance, seeing I continually sin; and in the world to come bring me unto everlasting glory. Amen.

FOR A PURE AND CLEAN HEART.

The heart of man naturally is corrupt and unsearchable through the multitude of sins which lie buried in it; insomuch that no man is able to say, My heart is clean, and I am clear from sin. Remove from me, therefore, O heavenly Father, my corrupt, sinful, stony, stubborn, and unfaithful heart. Create in me a clean heart, free from all noisome and ungodly thoughts. Breathe into my heart, by thy Holy Spirit, godly and spiritual motions; that out of the good treasure of the heart I may bring forth good things, unto the praise and glory of thy name. Amen.

FOR A QUIET CONSCIENCE.

The wicked are like a raging sea, which is never in quiet; neither is there any peace to the ungodly; but such as love thy law, O Lord, they have plenty of peace; they have quiet minds, and contented consciences, which is the greatest treasure under the sun; given of thee to so many as seek it at thy hand,

with true faith and continual prayer. Give me, O Lord, that joyful jewel, even a quiet mind and a contented conscience; that I being free from the malicious accusations of Satan, from the crafty persuasions of the world, from the subtle enticements of the flesh, from the heavy curse of the law, and fully persuaded of thy merciful goodness toward me, through faith in thy Son Jesus Christ, may quietly serve thee both bodily and ghostly, in holiness and righteousness, all the days of my life. Amen.

FOR FAITH.

Forasmuch as nothing pleaseth thee that is done without faith, appear it before the blind world ever so beautiful and commendable, but is counted in thy sight sinful and worthy of condemnation: yea, the self sin and condemnation. This is most humbly to desire thee, O Father, for Christ's sake, to breathe into my heart by thy Holy Spirit, this most precious and singular gift of faith, which worketh by charity. Whereby also we are justified, and received into thy favour; that I truly believing in thee, and fully persuaded of the truth of thy holy word, may be made thy son, and inheritor of everlasting glory, through Jesus Christ our Lord. Amen.

FOR CHARITY.

Thy cognizance and badge whereby thy disciples are known, O Lord and Saviour Jesu Christ, is charity or love, which cometh out of a pure heart, a good conscience, and of faith unfeigned. I pray thee, therefore, give me this Christian love and perfect charity, that I may love thee my Lord God with all my heart, with all my mind, with all my soul, and

with all my strength; doing always of very love that only which is pleasant in thy sight. Again, that I may love my neighbour and Christian brother as myself; wishing as well to him as to myself; and ready, at all times, to do for him whatsoever lieth in my power, that when we shall all stand before thy dreadful judging place, I, being known by thy badge, may be numbered among thy disciples, and so, through thy mercy, receive the reward of eternal glory. Amen.

FOR PATIENCE.

When thou livedst in this world, O Lord Christ, thou shewedst thyself a true mirror of perfect patience, suffering quietly not only the venomous words, but also cruel deeds of thy most cruel enemies; forgiving them, and praying for them which most despitefully handled thee. Give me grace, O most meek and loving Lamb of God, to follow this thy patience; quietly to bear the slanderous word of mine adversaries; patiently to suffer the cruel deeds of mine enemies; to forgive them; to pray for them; yea, to do good to them; and by no means to go about once to avenge myself, but rather to give place unto wrath, seeing that vengeance is thine, and thou wilt reward; seeing also that thou helpest them to their right that suffer wrong; that I, thus patiently suffering all evils, may afterwards dwell with thee in glory. Amen.

FOR HUMILITY.

What have we, O heavenly Father, that we have not received? Every good gift, and every perfect gift, is from above, and cometh down from thee,

which art the Father of lights. Seeing then all that we have is thine, whether it pertain to the body or the soul, how can we be proud, and boast ourselves of that which is none of our own? Seeing also, that as to give, so to take away, thou art able; and wilt whensoever thy gifts be abused, and thou not acknowledged to be the Giver of them. Take, therefore, away from me all pride and haughtiness of mind; graft in me true humility, that I may acknowledge thee the Giver of all good things, be thankful unto thee for them, and use them unto thy glory, and the profit of my neigbour. Grant also that all my glory and rejoicing may be in no earthly creatures, but in thee alone, which doest mercy, equity, and righteousness upon earth. To thee alone be all glory. Amen.

FOR MERCIFULNESS.

Thy dearly beloved Son in his holy gospel exhorteth us to be merciful, even as thou, our heavenly Father art merciful, and promisest that if we be merciful to others, we shall obtain mercy of thee, which art the Father of mercies, and God of all consolation. Grant therefore, that forasmuch as thou art our Father, and we thy children, we may resemble thee in all our life and conversation; and that as thou art beneficial and liberal, not only to the good, but also to the evil, so we likewise may shew ourselves merciful, gentle, and liberal to so many as have need of our help; that at the dreadful day of doom we may be found in the number of those merciful, whom thou shalt appoint by thy only begotten Son to go into everlasting life; to whom with thee and the Holy Ghost be all honour and praise. Amen.

FOR TRUE GODLINESS.

In thy law, O thou Maker of heaven and earth, thou hast appointed us a way to walk in, and hast commanded that we should turn neither on the right hand nor on the left, but do according to thy good will and pleasure, without adding of our own good intents and fleshly imaginations. As thou hast commanded, so give me grace, good Lord, to do. Let me neither follow my own will, nor the fancies of other men; neither let me be beguiled with the masque of old customs, long usages, fathers' decrees, ancient laws, nor anything that fighteth with thy holy ordinances and blessed commandment; but faithfully believe, and stedfastly confess, that to be the true godliness, which is learned in thy holy Bible; and according unto that, to order my life unto the praise of thy holy name. Amen.

FOR THE TRUE UNDERSTANDING OF GOD'S WORD.

O Lord, as thou alone art the Author of the holy scriptures, so likewise can no man, although he be never so wise, politic and learned, understand them, except he be taught by the Holy Spirit, which alone is the schoolmaster to lead the faithful unto all truth. Vouchsafe, therefore, I most humbly beseech thee, to breathe into my heart thy blessed Spirit, which may renew the senses of my mind, open my wits, reveal unto me the true understanding of thy holy mysteries, and plant in me such a certain and infallible knowledge of thy truth, that no subtle persuasion of man's wisdom may pluck me from thy truth, but that as I have learned the true under-

standing of thy blessed will, so I may remain in the same continually, come life, come death; unto the glory of thy blessed name. Amen.

FOR A LIFE AGREEABLE TO OUR KNOWLEDGE.

As I have prayed unto thee, O heavenly Father, to be taught the true understanding of thy blessed word, by thy Holy Spirit, so I most entirely beseech thee to give me grace to lead a life agreeable to my knowledge. Suffer me not to be of the number of them which profess that they know God with their mouth, but deny him with their deeds. Let me not be like unto that son which said unto his father that he would labour in his vineyard, and yet laboured nothing at all, but went abroad loitering idly. Make me rather like unto that good and fruitful land, which yieldeth again her seed with great increase, that men seeing my good works, may glorify thee, my heavenly father. Amen.

FOR THE HEALTH OF THE BODY.

I feel in myself, O merciful Saviour, how grievous a prison this my body is unto my soul, which continually wisheth to be loosed out of this vile carcase, and to come unto thee, seeing it hath here no rest, but is at every hour vexed with the lusts of the flesh, with the wicked assaults of the devil and the world, and is never in quiet, but always in danger to be overcome of her enemies, were it not preserved of thy goodness by the ministry and service-doing of thy holy angels. Notwithstanding, O most loving Lord, forasmuch as it is thy good pleasure, that my body and soul shall still remain here together as yet in this vale of misery: I beseech thee to preserve my

soul from all vice, and my body from all sickness, that I, enjoying through thy benefit the health both of my body and soul, may be the more able to serve thee, and my neighbour, in such works as are acceptable in thy sight. Amen.

FOR A GOOD NAME.

Nothing becometh the professor of thy name better, O heavenly Father, than so to behave himself according to his profession, that he may be well reported of them that are of the household of faith. Yea, such sincerity and pureness of life ought to be in them which profess thy holy name, that the very adversaries of thy truth should be ashamed once to mutter against them.

Give me grace, therefore, I most entirely desire thee, so to frame my life according to the rule of thy blessed word, that I may give no occasion to speak evil of me; but rather so live in my vocation, that I may be an example to others to live godly and virtuously unto the honour and praise of thy glorious name. Amen.

FOR A COMPETENT LIVING.

Although I doubt not of thy fatherly provision for this my poor and needy life, yet forasmuch as thou hast both commanded and taught me, by thy dear Son, to pray unto thee for things necessary for this my life, I am bold at this present to come unto thy divine Majesty, most humbly beseeching thee, that as thou hast given me life, so thou wilt give me meat and drink to sustain the same: Again, as thou hast given me a body, so thou wilt give clothes to cover it; that I, having sufficient for my living, may the

more freely, and with the quieter mind, apply myself unto thy service and honour. Amen.

FOR A PATIENT AND THANKFUL HEART IN SICKNESS.

Whom thou lovest, O Lord, him dost thou chasten, yea every son that thou receivest thou scourgest, and in so doing thou offerest thyself unto him, as a father unto his son. For what son is he whom the father chasteneth not? Grant, therefore, I most heartily pray thee, that whensoever thou layest thy cross on me, and visitest me with thy loving scourge of sickness, I may by no means strive against thy fatherly pleasure; but patiently and thankfully abide thy chastisement, ever being persuaded that it is for the health both of my body and soul, and that by this means thou workest my salvation; subduest the flesh unto the spirit, and makest me a new creature; that I may hereafter serve thee more freely, and continue in thy fear unto my life's end. Amen.

FOR STRENGTH AGAINST THE DEVIL, THE WORLD, AND THE FLESH.

O Lord God, the devil goeth about like a roaring lion, seeking whom he may devour; the flesh lusteth against the spirit; the world persuadeth unto vanities, that we may forget thee, our Lord God, and so be condemned for ever. Thus are we miserably on every side besieged of cruel and restless enemies, and like at every moment to perish, if we be not defended with thy godly power against their tyranny. I therefore, poor and wretched sinner, despairing of my own strength, which indeed is none, most heartily pray thee to endue me with strength from above, that I may be able, through thy help, with strong faith to

resist Satan; with fervent prayer to mortify the raging lusts of the flesh; with continual meditation of thy holy law, to avoid the foolish vanities and transitory pleasures of this wicked world; that I, through thy grace, being set at liberty from the power of mine enemies, may live and serve thee in holiness and righteousness all the days of my life. Amen.

FOR THE HELP OF GOD'S ANGELS.

An infinite number of wicked angels are there, O Lord Christ, which without ceasing seek my destruction. Against this exceeding great multitude of evil spirits, send thou me thy blessed and heavenly angels, which may pitch their tents round about me, and so deliver me from their tyranny. Thou, O Lord, hast devoured hell and overcome the prince of darkness with all his ministers; yea, and that not for thyself, but for them that believe in thee. Suffer me not, therefore, to be overcome of Satan, nor of his servants, but rather let me triumph over them; that I, through strong faith and the help of thy blessed angels, having the victory over the hellish army may, with a joyful heart, say—"Death where is thy sting? hell where is thy victory?" And so for ever and ever magnify thy holy name. Amen.

FOR THE GLORY OF HEAVEN.

The joys, O Lord, which thou hast prepared for them that love thee, no eye hath seen, no ear hath heard, neither is heart able to think. But as the joys are great and unspeakable, so are there few that do enjoy them. For straight is the gate and narrow is the way that leadeth unto life, and few there be that find it. Notwithstanding, O heavenly Father,

thou hast a little flock, to whom it is thy pleasure to give the glorious kingdom of heaven. There is a certain number of sheep that hear thy voice, whom no man is able to pluck out of thy hand, which shall never perish, to whom also thou shalt give eternal life. Make me, therefore, O Lord, of that number whom thou from everlasting hast predestinated to be saved: whose names also are written in the book of life. Pluck me out of the company of the goats which shall stand on thy left hand, and go into damnation, and place me among those thy sheep which shall stand on thy right hand and be saved. Grant me this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. So shall I, enjoying this singular benefit at thy hand and being placed in thy glorious kingdom, sing perpetual praises to thy godly Majesty, which livest and reignest with thy dearly beloved Son and the Holy Ghost, one true and everlasting God, world without end. Amen.

A THANKSGIVING UNTO GOD FOR ALL HIS BENEFITS.

Thy benefits toward me, O most loving Father, are so great and infinite, whether I have respect unto my body or unto my soul that I find not in myself how to recompense any part of thine unspeakable goodness towards me. But thou, which needest none of my goods, knowing our poverty, yea our nothing, requirest of us for a recompense of thy kindness, only the sacrifice of praise and thanksgiving; O Lord and merciful Father, what worthy thanks am I, poor and wretched sinner, able to give thee? Notwithstanding, trusting on thy mercy and favourable kindness, I offer unto thee, in the name of Christ, the sacrifice of praise, ever thanking thee most heartily for all thy

benefits, which thou hast bestowed upon me, thy most unprofitable servant, from the beginning of my life unto this present hour, most humbly beseeching thee to continue thy loving-kindness towards me; and to give me grace so to walk, worthy of this thy fatherly goodness, that when thou shalt call me out of this careful life I may enjoy that thy most singular and last benefit, which is everlasting glory, through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and praise for ever and ever. Amen.

A PRAYER NECESSARY TO BE SAID AT ALL TIMES.

O bountiful Jesu! O sweet Saviour! O Christ the Son of God! have pity upon me, mercifully hear me, and despise not my prayers. Thou hast created me of nothing; thou hast redeemed me from the bondage of sin, death and hell, neither with gold or silver, but with thy most precious body once offered upon the cross, and thine own blood shed once for all, for my ransom; therefore cast me not away, whom thou by thy great wisdom hast made; despise me not whom thou hast redeemed with such a precious treasure; nor let my wickedness destroy that which thy goodness hath builded. Now whilst I live, O Jesu, have mercy on me, for if I die out of thy favour it will be too late afterward to call for thy mercy; whilst I have time to repent look upon me with thy merciful eyes, as thou didst vouchsafe to look upon Peter thine apostle; that I may bewail my sinful life and obtain thy favour, and die therein. I acknowledge that if thou shouldest deal with me according to strict justice, I have deserved everlasting death. Therefore I appeal to thy high throne of

mercy, trusting to obtain God's favour, not for my merits, but for thy merits, O Jesu, who has given thyself an acceptable sacrifice to thy Father; to appease his wrath and to bring all sinners truly repenting and amending their evil life into his favour again. Accept me, O Lord, among the number of them that shall be saved; forgive my sins; give me grace to lead a godly and innocent life; grant me thy heavenly wisdom; inspire my heart with faith, hope and charity; give me grace to be humble in prosperity, patient in adversity, obedient unto my rulers, faithful unto them that trust me, dealing truly with all men; to live chastely, to abhor adultery, fornication and all uncleanness; to do good after my power unto all men; to hurt no man; that thy name may be glorified in me during this present life, and that I afterward may obtain everlasting life, through thy mercy and the merits of thy passion. Amen.

A prayer from Jeremiah xvii. 4—17.

A prayer of rejoicing, formed from Tobit xiii.

A prayer, formed from Jeremiah xxxi. 18, 19.

A prayer when we are punished of God for our sins.—Ezra ix. 6—13.

Prayer of Agur.—Prov. xxx. 7—9.

A prayer, formed from Nehemiah i. 5—11.

Prayer and confession of sin, formed from Jeremiah iii. 22—25.

A PRAYER IN PROSPERITY.

Most merciful Father, which hast of thy gracious mercy, without my deserving, endued me abundantly with many gracious gifts, both spiritually and bodily, and hast hitherto preserved me from innumerable

perils and dangers, both of soul and body; and hast, at this present, bestowed upon me bodily health, wealth, and abundance of worldly substance; I most heartily thank thee, beseeching thee most humbly so to illuminate my mind, that I may in all things be thankful unto thee for thy great benefits; and also, during my life, may freely bestow thy gracious gifts, to the glorifying of thy holy name, the advancement of thy honour and profit of my neighbour. Grant this, most merciful Father for thy Son Jesus Christ's sake, our only Saviour and Mediator. Amen.

A PRAYER IN ADVERSITY.

Almighty God, which for mine ingratitude and sinful life hast worthily punished me with much affliction and adversity, I most humbly beseech thee to give me grace utterly to detest and abhor my former wretched and sinful life; and to study daily for the amendment of the same, and that I may fully be persuaded that this affliction hath not chanced to me by casualty or misfortune, but by thy foreknowledge, council, permission and determinate pleasure; and that thou beatest me with this thy rod of fatherly correction, not to the intent to cast me clean out of thy favour; but because thou wouldest thereby nurture me and reclaim me, to unfeigned repentance for my former life, to be more circumspect of godly life hereafter; to exercise my faith in thy godly promises; to try me, whether I will be patient and constant in adversity; to make me abhor the vain pleasures of this life; and, finally, with fervent and continual desire to long for the life everlasting. Wherefore, I most heartily pray thee, vouchsafe to increase and strengthen my faith, hope, charity and meekness,

and that I may, without murmur or grudge, patiently bear this thy fatherly chastisement; especially grant me, that I may daily increase more and more in fervent love towards thee; for thy holy word saith, that to them that love God all things shall happen for the best, whether it be prosperity or adversity, health or sickness, life or death. In consideration whereof, I submit me wholly to thee, and fully surrender and resign all my will to thy most godly will and pleasure; which I nothing doubt shall end this my affliction so, as shall be meetest and most agreeable to thy honour and glory, and to my most perfect wealth and everlasting salvation, through Jesus Christ our only Saviour, Redeemer, Advocate and Mediator. Amen.

A PRAYER TO BE SAID WHEN THE SICK PERSON IS JOYFUL AND GLAD TO DIE.

O Lord Jesu Christ, I beseech thy mercy and goodness, that thou wilt strengthen and conduct my soul in the great journey which approacheth unto me. I believe that thou for my sake didst die and rise again; and that thou, through thy mercy, shalt forgive me all my sins, and that thou hast promised me everlasting life. Of this my belief, O Lord, shalt thou be witness with all thine elect. This shall also be my last will; in this faith, O Lord, do I die upon thine incomparable mercy. And if through pain and smart, impatience, or other temptation, I should or would shrink from this faith, O Lord, I beseech thee, let me not stick in such unbelief and blasphemy, but strengthen and increase my faith, to the intent that sin, hell and the devil may not hurt me. For thou art stronger and mightier than all they. To this do

I stedfastly trust; Lord, let me not be confounded Amen.

A PRAYER.

Laud, honour, and thanks be unto thee, most merciful Lord Jesu Christ, for thy holy incarnation, for thy pains and bitter passion, through the which I know that thou art my Redeemer and Saviour, and believe that thou hast overcome sin, hell and the devil, so that they cannot hurt me. To this do I only trust; upon this do I build; upon this standeth all my hope; in this trust and confidence will I be found. Only, O Lord, be propitious and merciful unto me, even as I, according to thy faithful promises, do nothing doubt. O Lord, leave me not in this great distress, but deliver me from evil. Amen.

A PRAYER FOR THEM THAT LIE IN EXTREME PANGS OF DEATH.

O pitiful physician and healer both of body and soul, Christ Jesu! vouchsafe to cast thy merciful eyes upon thy poor and sinful creature (who lieth here captive and bound with sickness,) turning his weakness to thy glory and to his health. And vouchsafe, good Lord, to send him patience and endurance, that he may stedfastly continue to the end: and that he may, with a true and perfect faith, fight manfully against all temptations of the devil, when he may no longer continue. So be it.

A GENERAL EXHORTATION UNTO ALL MEN.

Thou shalt reprehend thy brother when he sinneth, least his offence come over all men. Be ye all of one mind, having compassion one of another; love as

brethren; be pitiful, be courteous. Recompence not evil for evil, nor railing for railing; but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For whoso listeth to live, and would fain see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil.

THE PRAYER OF JOB IN HIS MOST GRIEVOUS ADVERSITY AND LOSS OF GOODS.[1]

Naked came I out of my mother's womb, and naked shall I return again. The Lord gave, and the Lord hath taken away, blessed be the name of the Lord.

Curse not the ruler of thy people.[2] Fear thou the Lord and the king, and meddle not with them that are given to change; for their calamity shall rise suddenly, and who knoweth the end of them both?[3]

Thanks be given unto our God; obedience unto our prince; and love to our neighbours.

[1] Job i. 21. [2] Exod. xxii. 28. [3] Prov. xxiv. 21, 22.

GODLY PRAYERS;

OR,

PRAYERS FOR THE USE OF PRIVATE DEVOTION; AT ONE TIME SENT FORTH, UNDER THAT TITLE, WITH THE BOOK OF COMMON PRAYER.

A PRAYER CONTAINING THE DUTY OF EVERY TRUE CHRISTIAN.

O MOST mighty God, merciful and loving Father, I wretched sinner come unto Thee in the name of thy dearly beloved Son Jesus Christ, my only Saviour and Redeemer, and I most humbly beseech thee, for his sake, to be merciful unto me, and to cast all my sins out of thy sight and remembrance, through the merits of his bloody death and passion. Pour upon me, O Lord, thy Holy Spirit of wisdom and grace. Govern and lead me by thy holy word; that it may be a lantern unto my feet, and a light unto my steps. Shew thy mercy upon me; and so lighten the natural blindness and darkness of my heart through thy grace that I may daily be renewed by the same Spirit and grace. Purge also, O Lord, by the same Spirit, the grossness of my hearing and understanding; that I may profitably read, hear and understand thy word

and heavenly will; believe and practise the same in my life and conversation; and evermore hold fast the blessed hope of everlasting life.

Mortify and kill all vice in me; that my life may express my faith in thee. Mercifully hear the humble suit of thy servant, and grant me thy peace all my days. Graciously pardon mine infirmities; and defend me in all dangers of body, goods and name; but chiefly defend my soul against all assaults, temptations, accusations, baits and snares of that old enemy of mankind, Satan, that roaring lion ever seeking whom he may devour.

And here, O Lord, I prostrate with most humble mind, crave of thy divine Majesty to be merciful unto the universal church of thy Son Christ; and especially according to my bounden duty, beseech thee, for his sake, to bless, save and defend a principal member thereof, even thy servant, our sovereign lady, Queen Victoria; increase in her heart true faith, godly zeal, and love of the same; and grant her victory over all her enemies; a long, prosperous and honourable life upon earth, a blessed end and life everlasting.

Moreover, O Lord, grant unto her majesty's counsellors, and every other member of this thy church of England, that they and we in our several callings may truly and godly serve thee. Plant in our hearts true fear and honour of thy name; obedience to our prince; and love to our neighbour. Increase in us true faith and religion. Replenish our minds with all goodness, and of thy great mercy keep us in the same till the end of our lives. Give unto us a godly zeal in prayer, true humility in prosperity, perfect patience in adversity and continual joy in the Holy Ghost.

And lastly, I commend unto thy fatherly protection, all that thou hast given me, *as wife, children, and servants.* Aid me, O Lord, that I may govern, nourish, and bring them up in thy fear and service. And forasmuch as in this world I must always be at war and strife, not with one sort of enemies, but with an infinite number: not only with flesh and blood, but with the devil, which is the prince of darkness, and with wicked men, executors of his most sinful will; Grant me, therefore, thy grace, that, being armed with thy defence, I may stand in this battle with an invincible constancy against all corruption, which I am compassed with on every side; until such time as having ended the combat which during this life I must sustain, in the end I may attain to thy heavenly rest; which is prepared for me, and all thine elect, through Christ our Lord and only Saviour. Amen.

CERTAIN GODLY PRAYERS FOR SUNDRY TIMES.

MONDAY.

Almighty God, the Father of mercy, and God of all comfort, which only forgivest sin: forgive unto us our sins, good Lord. Forgive unto us our sins, that by the multitude of thy mercies they may be covered, and not imputed unto us; and, by the operation of the Holy Ghost, we may have power and strength hereafter to resist sin, by our Saviour and Lord Jesus Christ. Amen.

TUESDAY.

O Lord God, which despisest not a contrite heart, and forgettest the sins and wickedness of a sinner, in what hour soever he doth mourn and lament his old manner of living; grant unto us, O Lord, true contrition of heart, that we may vehemently despise our sinful life past, and wholly be converted unto thee, by our Saviour and Lord Jesus Christ. Amen.

WEDNESDAY.

O merciful Father, by whose power and strength we may overcome our enemies, both bodily and ghostly, grant unto us, O Lord, that according to our promise made in our baptism, we may overcome the chief enemies of our soul; that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit; and so hereafter lead our lives in holiness and righteousness, that we may serve thee in spirit and truth; and that by our Saviour and Lord Jesus Christ. Amen.

THURSDAY.

O Almighty and everlasting God, which not only givest every good and perfect gift, but also increasest those gifts that thou hast given; we most humbly beseech thee, merciful God, to increase in us the gift of faith; that we may truly believe in thee, and in thy promise made unto us; and that neither by our negligence, nor infirmity of the flesh, nor by grievousness of temptation, neither by the subtle crafts and assaults of the devil, we be driven from faith in the blood of our Saviour and Lord Jesus Christ. Amen.

FRIDAY.

Grant unto us, O merciful God, we most heartily beseech thee, knowledge and true understanding of thy word; that all ignorance being expelled, we may know what thy will and pleasure is in all things, and how to do our duties, and truly to walk in our vocation; and that also we may express in our living those things that we do know; that we be not only knowers of thy word, good Lord, but also be workers of the same, by our Saviour and Lord Jesus Christ. Amen.

SATURDAY.

O Almighty God, which hast prepared everlasting life for all those that be thy faithful servants; grant unto us, Lord, a sure hope of the life everlasting, that we, being in this miserable world, may have some taste and feeling of it in our hearts; and that not by our deserving, but by the merits and deserving of our Saviour and Lord Jesus Christ. Amen.

O merciful God, our only aid, succour, and strength at all times; grant unto us, O Lord, that in the time of prosperity we be not proud, and so forget thee. But that with our whole heart and strength, we may cleave unto thee; and, in the time of adversity, that we fall not into infidelity and desperation; but that, always with a constant faith, we may call for help unto thee. Grant this, O Lord, for our Advocate's sake and Saviour, Jesus Christ. Amen.

SUNDAY.

O Almighty and merciful Lord, which givest unto

thy elect people the Holy Ghost, as a sure pledge of thy heavenly kingdom; grant unto us, O Lord, thy Holy Spirit, that he may bear witness with our spirit, that we be thy children, and heirs of thy kingdom; and that by the operation of this Spirit we may kill all carnal lusts, unlawful pleasures, concupiscences, evil affections, contrary unto thy will, by our Saviour and Lord Jesus Christ. Amen.

A PRAYER FOR TRUST IN GOD.

The beginning of the fall of man was trust in himself. The beginning of the restoring of man was distrust in himself, and trust in God. O most gracious and most wise guide, our Saviour Christ, which dost lead them the right way to immortal blessedness, which truly and unfeignedly trusting in thee, commit themselves unto thee: grant us, that like as we be blind and feeble indeed, so we may take and repute ourselves; that we presume not of ourselves to see to ourselves, but so far to see, that alway we may have thee before our eyes; to follow thee, being our guide; to be ready at thy call most obediently; and to commit ourselves wholly unto thee; that thou, who only knowest the way, mayest lead us the same way unto our heavenly desires. To thee, with the Father and the Holy Ghost, be glory for ever. Amen.

CERTAIN GODLY PRAYERS TO BE USED FOR SUNDRY PURPOSES.

A GENERAL CONFESSION OF SINS, TO BE SAID EVERY MORNING.

Oh, Almighty God, our heavenly Father, I confess and acknowledge that I am a miserable and a wretched sinner, and have manifold ways most grievously transgressed thy most godly commandments through wicked thoughts, ungodly lusts, sinful words and deeds, committed all my whole life. In sin am I born and conceived; and there is no goodness in me: inasmuch as if thou shouldest enter into thy extreme judgment with me, judging me according unto the same, I were never able to suffer and abide it, but must needs perish and be condemned for ever: so little help, comfort, or succour is there either in me, or in any other creature. Only this is my comfort, O heavenly Father, that thou didst not spare thy only dear beloved Son, but didst give him up unto the most bitter, and most vile and slanderous death of the cross for me, that he might so pay the ransom for my sins, satisfy thy judgment, still and pacify thy wrath, reconcile me again unto thee, and purchase me thy grace, and favour, and everlasting life. Wherefore, through the merit of his most bitter death and passion, and through his innocent blood-shedding, I beseech thee, O heavenly Father, that thou wilt vouchsafe to be gracious and merciful unto me; to forgive and pardon me all my sins; to enlighten my heart with thy Holy Spirit: to renew, confirm, and strengthen me, with a right and perfect

faith; and to fill me with sincere love toward thee and my neighbour; that I may henceforth, with a willing and glad heart, walk as it becometh me, in thy most godly commandments, and so glorify and praise thee everlastingly. And also that I may, with a free conscience and quiet heart, in all manner of temptations, afflictions, or necessities, and even in the very pangs of death, cry boldly and cheerfully unto thee, and say,

I believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ his only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, And the Life everlasting. Amen.

But, O Lord God heavenly Father, to comfort myself in affliction and temptation with these articles of the Christian faith, it is not in my power; for faith is thy gift. And, forasmuch as thou wilt be prayed unto, and called upon for it, I come unto thee, to pray and beseech thee, both for that and for all other my necessities, even as thy dear beloved Son, our Saviour Jesus Christ, himself hath taught us. And from the very bottom of my heart I cry and say,

Our Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done in earth as it is in heaven: Give us this day our daily bread; And forgive us our trespasses, as we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil: For thine is the kingdom, and the power, and the glory, For ever and ever. Amen.

PRAYERS TO BE SAID IN THE MORNING.

O merciful Lord God, heavenly Father, I render most high laud, praise, and thanks unto thee, that thou hast preserved me both this night, and all the times and days of my life hitherto, under thy protection; and hast suffered me to live until this present hour. And I beseech thee heartily, that thou wilt vouchsafe to receive me this day, and the residue of my whole life, from henceforth unto thy good keeping; ruling, and governing me, with thy Holy Spirit; that all manner of darkness of unbelief, infidelity, and of carnal lusts and affections, may be utterly chased and driven out of my heart; and that I may be justified and saved, both body and soul, through a right and perfect faith; and so walk in the light of thy most godly truth, to thy glory and praise, and to the profit and furtherance of my neighbour, through Jesus Christ, our Lord and Saviour. Amen.

All possible thanks that we are able, we render unto thee, O Lord Jesus Christ, for that thou hast willed, this night past, to be prosperous unto us. And we beseech thee, likewise, to prosper all this same day unto us, for thy glory, and for the health of our souls; and that thou, which art the true light,

not knowing any going down, and which art the Sun eternal, giving life, food, and gladness unto all things, wouldest vouchsafe to shine into our minds; that we may not anywhere stumble, to fall into any sin; but may, through thy good guiding and conducting, come to the life everlasting. Amen.

O Lord Jesus Christ, which art the true sun of the world, evermore rising, and never going down; which by thy most wholesome appearing and sight dost bring forth, preserve, nourish, and refresh all things as well that are in heaven, as also that are on earth: we beseech thee mercifully and favourably to shine into our hearts, that the night and darkness of sin, and the mists of error on every side being driven away, thou brightly shining within our hearts, we may all our life space go without any stumbling or offence, and may decently and seemly walk as in the day-time, being pure and clean from the works of darkness, and abounding in all good works which God hath prepared for us to walk in; which with the Father, and with the Holy Ghost, livest and reignest for ever and ever. Amen.

O God and Lord Jesus Christ, Thou knowest, yea and hast also taught us, how great the infirmity and weakness of man is; and how certain a thing it is that he can do nothing without thy good help. If man trust to himself, it cannot be avoided but that he must run headlong, and fall into a thousand undoings and mischiefs. O, our Father: have thou pity and compassion upon the weakness of us, thy children; be thou willing and ready to help us; always shewing thy mercy upon us; and prospering whatso-

ever we godly go about; so that, thou giving us light, we may see what things are truly good indeed; thou encouraging us, we may have an earnest desire to the same; and thou being our guide, we may come where to obtain them; for we having nothing but mistrust in ourselves, do yield and commit ourselves, full and whole, unto thee alone, which workest all things in all creatures to thy honour and glory. So be it.

A PRAYER AGAINST TEMPTATION.

O Lord Jesus Christ; the only stay and fence of our mortal state; our only hope; our only salvation; our glory; and our triumph; who in the flesh (which thou hadst for our only cause taken upon thee) didst suffer thyself to be tempted of Satan; and who only, and alone, didst utterly overcome and vanquish sin, death, the world, the devil, and all the kingdom of hell: and whatsoever thou hast so overcome, for our behoof it is that thou hast overcome it; neither hath it been thy will to have any of thy servants to keep battle or fight with any of the aforesaid evils, but of purpose to reward us with a crown of the more glory for it. And to the intent that thou mightest likewise overthrow Satan in thy members, as thou hadst afore done in thine own person. Give thou, we beseech thee, unto us thy soldiers, O Lion most victorious of the tribe of Judah, strength against the roaring lion which continually wandereth to and fro, seeking whom he may devour. Thou, of whose power to heal the venomous serpent's bite, the serpent lifted up in the wilderness was a sign; that men might know thee to be the true giver of health and life, that wast nailed on high upon a tree: Give unto us thy simple ones, wiliness against the deceitful awaiting

of the most subtle serpent. Thou being a Lamb, spotless as snow; the vanquisher of Satan's tyranny; give unto us, thy weak sheep, the strength and virtue of thy spirit; that being in our own selves weak and feeble, and in thee strong and valiant, we may with stand and overcome all assaults of the devil, so that our ghostly enemy may not glory on us; but he being conquered through thee, we may give thanks to thy mercy, which never leavest them destitute that put their trust in thee, who livest and reignest, God for ever. Amen.

A PRAYER FOR THE OBTAINING OF WISDOM.

O God of our fathers, and Lord of mercy; thou that hast made all things with thy word, and ordained man through thy wisdom, that he should have dominion over the creatures which thou hast made; that he should order the world according to equity and righteousness, and execute judgment with a true heart: Give me wisdom, which is ever about thy seat; and put me not out from among thy children: for I, thy servant, and son of thine handmaid, am a feeble person, of a short time, and too young to the understanding thy judgment and laws. Yea, though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing worth. O send thy wisdom out of thy holy heavens, and from the throne of thy majesty, that it may be with me, and guide my toil; that I may know what is acceptable in thy sight. For thy wisdom knoweth and understandeth all things; and it shall conduct me right soberly in thy works; and keep me in thy ways; so shall my works be acceptable. Amen.

A PRAYER AGAINST WORLDLY CAREFULNESS.

O most dear and tender Father, our defender and nourisher; move us with thy grace, that we may cast off the great blindness of our minds, and carefulness of worldly things, and may put our whole study and care in keeping of thy holy law; and that we may labour and travail for our necessities in this life, like the birds of the air and the lilies of the field, without care. For thou hast promised to be careful for us; and hast commanded that upon thee we should cast all our care, which livest and reignest world without end. Amen.

A PRAYER NECESSARY FOR ALL PERSONS.

O merciful God, I, a wretched sinner, acknowledge myself bound to keep thy holy commandments; but yet unable to perform them, and to be accepted for just, without the righteousness of Jesus Christ, thy only Son; who hath perfectly fulfilled thy law, to justify all men that believe and trust in him. Therefore grant me grace, I beseech thee, to be occupied in doing of good works, which thou commandest in holy scripture, all the days of my life to thy glory; and yet to trust only in thy mercy and in Christ's merits, to be purged from my sins, and not in my good works, be they never so many. Give me grace to love thy holy word fervently; to search the scriptures diligently; to read them humbly; to understand them truly; to live after them effectually. Order my life so, O Lord, that it may be always acceptable unto thee. Give me grace not to rejoice in any thing that displeaseth thee, but evermore to delight in those things that please thee, be they never so con-

trary to my desires. Teach me so to pray, that my petitions may be graciously heard of thee. Keep me upright among diversities of opinions and judgments in the world; that I never swerve from thy truth taught in holy scripture. In prosperity, O Lord, save me, that I wax not proud. In adversity help me, that I neither despair, nor blaspheme thy holy name; but taking it patiently, let me give thee thanks, and trust to be delivered after thy pleasure. When I happen to fall into sin, through frailty, I beseech thee to work true repentance in my heart; that I may be sorry without desperation, and trust in thy mercy without presumption; that I may amend my life, and become truly religious without hypocrisy; lowly in heart without feigning; faithful and trusty without deceit; cheerful without lightness; sad without mistrust; sober without slothfulness; content with mine own without covetousness; to tell my neighbour his faults charitably, without dissimulation; to instruct my household in thy laws truly; to obey our king, and all governors under him, unfeignedly; to receive all laws and common ordinances (which disagree not from thy holy word) obediently; to pay every man truly that which I owe unto him; to backbite no man; nor slander my neighbour secretly; and to abhor all vice, loving all goodness earnestly. O Lord, grant me thus to do, for the glory of thy holy name. Amen.

A PRAYER FOR PATIENCE IN TROUBLE.

How hast thou, O Lord, humbled and plucked me down. I dare now scarcely make my prayers unto thee, for thou art angry with me, but not without my deserving. Certainly I have sinned. Lord, I con-

fess it: I will not deny it. But, O my God, pardon my trespasses, release my debts, render now again thy grace unto me. Stop my wounds, for I am all plagued and beaten. Yet, Lord, give me grace notwithstanding, to abide this patiently, and to wait upon thee continually, hoping for relief at thy hand; and that not without reason, for I have received a token of thy favour and grace toward me; I mean thy word of promise concerning Christ, who for me was offered on the cross for a ransom, a sacrifice and price for my sins. Wherefore, according to thy promise, defend me, Lord, by thy right hand; and give a gracious ear to my requests, for all man's stays are but vain. Beat down, therefore, mine enemies thine ownself, with thy power, which art my only aider and protector, O Lord God Almighty. Amen.

A PRAYER TO BE SAID AT NIGHT, GOING TO BED.

O merciful Lord God, heavenly Father, whether we sleep or wake, live or die, we are always thine. Wherefore I beseech thee heartily, that thou wilt vouchsafe to take care and charge of me, and not to suffer me to perish in the works of darkness; but to kindle the light of thy countenance in my heart; that thy godly knowledge may daily increase in me, through a right and pure faith; and that I may always be found to walk and live after thy will and pleasure, through Jesus Christ, our Lord and Saviour. Amen.

A PRAYER TO BE USED AT THE HOUR OF DEATH.

O Lord Jesus, which art the only health of all men living, and the everlasting life of them that die in thy faith; I, wretched sinner, give and submit myself

wholly unto thy most blessed will. And being sure that the thing cannot perish which is committed unto thy mercy, willingly now I leave this frail and wicked flesh, in hope of the resurrection, which in better form shall restore it unto me again. I beseech thee, most merciful Lord Jesus Christ, that thou wilt, by thy grace, make strong my soul against all temptations, and that thou wilt cover and defend me, with the buckler of thy mercy, against all the assaults of the devil. I see and acknowledge that there is in myself no help of salvation; but all my confidence, hope, and trust is in thy most merciful goodness. I have no merits nor good works which I may allege before thee. Of sins and evil works, alas! I see a great heap; but, through thy mercy, I trust to be in the number of them to whom thou wilt not impute their sins, but take and accept me for righteous and just, and to be the inheritor of everlasting life. Thou, merciful Lord, wast born for my sake, thou didst suffer both hunger and thirst for my sake. Thou didst teach and preach, thou didst pray and fast for my sake. Thou didst all good works and deeds for my sake. Thou sufferedst most grievous pains and torments for my sake. And, finally, thou gavest thy most precious body to die, and thy blood to be shed on the cross, for my sake. Now, most merciful Saviour, let all these things profit me which thou freely hast given me, that hast given thyself for me. Let thy blood cleanse and wash away the spots and foulness of my sins. Let thy righteousness hide and cover mine unrighteousness. Let the merits of thy passion and blood be the satisfaction for my sins. Give me, Lord, thy grace, that my faith in salvation through thy blood waver not in me, but be ever firm

and constant; that the hope of thy mercy and of life everlasting, never decay in me; that love wax not cold in me. Finally, that the weakness of my flesh be not overcome with the fear of death. Grant me, merciful Saviour, that when death hath shut up the eyes of my body, the eyes of my soul may still behold and look upon thee; that when death hath taken away the use of my tongue and speech, my heart may still cry and say unto thee, O Lord, into thy hands I give and commit my soul. Lord Jesus, receive my soul unto thee.[1] Amen.

[1] This prayer is also included in Henry the Eighth's Primer, and was probably therefore written by Cranmer.

ARCHBISHOP CRANMER'S PRAYERS.

Our obligations to Cranmer for the compilation, with those who assisted him, of our admirable Liturgy, are well known. There are some (as it has been supposed) relics of the devotion of our venerable reformer which may edify and profit Christians in our day. They are found partly in Henry the VIIIth's Primer. Of this Dr. Burton says, 'It would not be unreasonable to conjecture that the archbishop had a principal share in compiling this Primer, and that many of the prayers may have been his own composition.' He justly observes, after noticing again that some of the prayers at the end of the Primer were probably composed by Cranmer, 'the tone of simple yet earnest piety which pervades many of them might well entitle them to a more frequent notice in the present day.' This Primer was first published in 1545. Those prayers that were most useful have been selected from the end of that Primer. One of the prayers in Henry the VIIIth's Primer occurs in Becon's Flower of Godly Prayers, as well as in Edward the VIth's Primer. It is not improbable, therefore, that Becon, as well as Cran-

mer, had a part in the composition of Henry the VIIIth's Primer.

Two other prayers are given by Mr. Jenkyns in his recent edition of the Archbishop's Works.

PRAYER OF THE PASSION OF OUR SAVIOUR CHRIST.[1]

O heavenly Father, we beseech thee, pour upon us thine Holy Spirit, and make us in our hearts clearly to see, and most stedfastly to believe, thine infinite gracious goodness, shewed and given unto us by thine own Son our Saviour Jesus Christ; and with this belief, make us to put all our confidence and hope of salvation in him, whom thou hast appointed to be our only Redeemer and Saviour. Make us alway to render unto thee most humble and hearty thanks, for thine incomprehensible mercy and goodness toward us. Finally make us to profess the death of thy dearly beloved Son, in renouncing and forsaking all sin, that we may plainly appear to rise with him in newness of life, in righteousness, innocency, and all true holiness, and after this life to reign with him in everlasting glory. Hear us, our heavenly Father, for our Lord Jesus Christ's sake. Amen.

TO BEAR THE CROSS PATIENTLY.

Almighty God, our heavenly Father, we beseech thy gracious goodness, that likewise as thy only begotten and dearly beloved Son, our Saviour Jesus Christ, according to his blessed will suffered willingly death and bitter passion, for our redemption and salvation, having thereof foresight and certain

[1] Only the latter part of this prayer is taken.

knowledge; so in like manner, whensoever it shall be thy pleasure to lay like cross and affliction upon us, we may also willingly and patiently bear it, to the true trial of our faith against the latter day, and to thy everlasting glory. Hear us, our heavenly Father, for our Lord Jesus Christ's sake. Amen.

TO RECEIVE THE LORD'S SUPPER WORTHILY.

Our Saviour and Redeemer Jesu Christ, who in thy last supper with thine apostles didst consecrate thy blessed body and blood under the form of bread and wine; grant us, we beseech thee, ever stedfastly to believe and kindly to acknowledge thy infinite and almighty power, thy incomprehensible love toward us, and that we may alway worthily receive the same blessed sacrament according to thy holy ordinance, that thereby we may obtain increase of all godliness in unity of spirit, with thee our head; and by thee and thy Spirit, with all the company of them that be truly thine, which be thy spiritual and mystical body, and our spiritual and Christian brethren: hear us, our Saviour Christ, for thy name sake. Amen.

FOR DIVINE STRENGTH.

Almighty God, our heavenly Father, which sufferedst Peter the apostle, presuming of his own power, miserably to fall, not only by the denial of his Master Christ, for fear of an handmaid, but also by forswearing and cursing of himself, if ever he knew him; grant us, we beseech thee, merciful Father, that we neither presume of our own might and power, but being in our own hearts humble and lowly, and acknowledging our own infirmity, frailty, and weakness, may we ever, in all our affairs, re-

ceive at thy mighty hand strength and comfort to the acceptable performance of thy holy and blessed will. Hear us, our heavenly Father, for our Lord Jesus Christ's sake. Amen.

FOR GRACE IN ALL OUR TROUBLES TO LOOK TO GOD.

Our blessed Saviour Jesu Christ, who in that great heaviness of thy soul, and intolerable anguish which thou sustainest before thy passion, didst fall down upon thy face in prayer unto thy heavenly Father; give us grace, and the aid of thy Holy Spirit, that we may likewise, in all heaviness of mind, and troubles of this world, run evermore by most humble and instant prayer unto the aid and comfort of our heavenly Father. Hear us, our Saviour Christ, for thy name's sake. Amen.

FOR RULERS TO JUDGE RIGHTEOUSLY.

Almighty God, eternal Father, we do remember that in the condemnation of thine own dearly beloved Son, that most innocent Lamb, our Saviour Jesus Christ, the judge did sit, witnesses were brought, Christ was presented and condemned, and all truth there was trodden under foot, all unrighteousness did reign, and innocency was condemned. O most gracious Lord and Father, grant unto our heads and rulers that they may ever, in all their judgments, judge according to true justice and equity, without corruption, partiality, and wicked dissimulation, to the oppression of wickedness, and to the maintenance of thy everlasting truth, justice, honour, and glory. Hear us, our heavenly Father, for our Jord Jesus Christ's sake. Amen.

A PRAYER AGAINST PRIDE.

O Lord Christ, in most mighty power most meek, and in greatest excellency most lowly; yea, of thine own will most humble, give unto me thy mind and spirit, that I may acknowledge my weakness leavened and infected with maliciousness, that through thine example I who have no cause to boast myself, may be humble and meek. Things of the world be uncertain, lent to a short use. The body is fading, frail and filthy; the mind is blind and froward; whatsoever I have of my own it is nought; if I have any goodness it is of God and not of me. Knowing this feebleness of myself, why should I magnify myself? And specially since thou, Lord of heaven and earth, being of such wonderful excellency, didst humble thyself to the lowest state of men, grant me true humility, that I may be exalted to thy everlasting glory, who livest and reignest with the Father and the Holy Ghost for ever. Amen.

A PRAYER AGAINST ENVY.

Lord, the inventor and maker of all things, and the disposer of thy gifts, which thou bestowest of thy bounteous liberality, giving to each man more than he deserveth, unto each man sufficiently, so that we have no cause of grudge or envy since thou givest unto all men of thine own, and unto such as deserve it not, and to each man sufficiently toward the heavenly blessedness; grant us that we be not envious, but quietly content with thy judgment and the disposing of thy gifts and benefits. Grant us to be thankful for that we receive, and not to murmur secretly with ourselves against thy judgments and

blessed will in bestowing thy free benefits; but rather that we love and praise thy bounteous liberality as well in others as in our self, and always magnify thee, O Lord, the well of all gifts and goodness. To thee be glory for ever. Amen.

A PRAYER AGAINST ANGER.

Lord Jesu Christ, who saidst, whosoever is angry with his brother shall be in danger of judgment, who also dost reserve from time to time all vengeance and displeasure to thy secret and just judgment, grant us of thy great mercy that by no manner of occasion we fall not into disordering of ourself by anger and desire of revenging, but that we may alway remember, not only thy godly commandment, which chargeth us to do well to them that hate us, and to pray for them that say evil by us; but also that we bear in mind thy holy example which didst pray for them that did cruelly crucify thee. To thee, with the Father and the Holy Ghost, be glory everlasting. Amen.

A PRAYER IN ADVERSITY.

O Lord God, without whose will and pleasure a sparrow doth not fall upon the ground; seeing it is thy will and permission that I should be in this misery and adversity; seeing also that thou dost punish me with adversity, not to destroy me and cast me away, but to call me to repentance and to save me, for whom thou lovest, him doth thou chastise; furthermore, seeing affliction and adversity work patience, and whoso patiently beareth tribulation is made like unto our Saviour Christ our Head; finally, seeing that in all tribulation and adversity I am in

assurance of comfort at thy gracious hand; for thou hast commanded me to call upon thee in the time of tribulation, and hast promised to hear and succour me, grant me therefore, O Almighty God and merciful Father, in all trouble and adversity, to be quiet, without impatience and murmuring, without discouraging and desperation; to praise and magnify thee, to put my whole trust and confidence in thee, for thou never forsakest them that trust in thee, but workest all for the best to them that love thee and seek the glory of thy holy name. To thee be glory for ever. Amen.

A PRAYER IN PROSPERITY.

I give thee thanks, O God Almighty, who not only hast endued me with thy gifts of nature, as reason, power and strength, but also hast plentifully given me the substance of this world. I acknowledge, O Lord, that these are thy gifts, and confess that there is no perfect nor good gift, but it cometh from thee, O Father of lights, which givest freely and upbraidest not. I acknowledge, with the prophet Haggai, that gold is thine and silver is thine, and to whom it pleaseth thee thou givest it; to the godly that they may be the disposers and distributors thereof, and to the ungodly to heap up their damnation withal. Wherefore, my most merciful God, I humble beseech and desire of thee to frame in me with thy Holy Spirit a faithful heart and ready hand, to distribute these thy good gifts, according to thy will and pleasure; that I treasure not up here where thieves may rob and moths corrupt, but to treasure in thy heavenly kingdom, where neither thief may steal nor moth defile, to mine own comfort, (whom of thy mercy thou

hast promised to reward therefore,) to the good example of the humble and weak of thy congregation, and to the glory of thy name. To whom with thy Son and Holy Ghost be all honour and praise world without end. Amen.

A PRAYER AGAINST THE DEVIL.

Jesu Christ our Lord, who by the mouth of the holy apostle St. Peter, most truly didst say that our adversary the devil goeth about like a roaring lion, seeking whom he may devour. He is busy and fierce, and breaketh in upon us so, that if thou help not, he will soon deceive us with his craft, overturn us with his might, and with his cruelty tear us in pieces. But if thou, which hast vanquished him, wilt appear but as it were afar off, thou wilt make him afraid, and with thy look only put him to flight. Vouchsafe, O Lord, to receive us into thy guard, being but infants, weak, feeble, and unskilful, lest that fierce and cruel beast wholly tear us. We bear before us, and shew forth in this our fight, the cross thy banner, the cross thy triumph and victory, that our enemy may well know that we resist him by thy counsel, aid, and strength; to thee be glory for ever. Amen.

FOR THE DESIRE OF THE LIFE TO COME.

This my body is the very dark and unclean prison of the soul; this world is an exile and a banishment; this life is care and misery; but where thou art, O Lord, there is the very country of liberty and everlasting blessedness. Stir our minds now and then to remember so great felicity; pour into our hearts a desire of such precious things, and of all things most

to be desired. Give quietness unto our mind, and grant that we may have some taste of the everlasting joys, whereby these things of the world, which we seek for so earnestly, and embrace so greedily, and retain so surely, may seem so defiled and loathsome, that we may refuse and despise these bitter and filthy things, and most fervently desire the sweetness of thy familiarity, in the which all goodness is contained. To thee be glory for ever. Amen.

PUBLIC PRAYERS,

SUPPOSED TO HAVE BEEN PREPARED BY ARCHBISHOP CRANMER, ABOUT 1548.

These Prayers of Archbishop Cranmer are taken from the Rev. H. Jenkyn's valuable edition of his works. They may still be very useful in our day. Though the particular object prayed for, in a marriage between the English and Scotch monarchs, failed, yet the real spirit and great aim of the prayer, an entire union of the two countries, in the good Providence of God, has been abundantly realized. Oh that it may please God to lead us all to this scriptural method, united prayer, for healing the present divisions in the British Islands! These Prayers, with slight alterations, are much adapted for general usefulness in this day.

PRAYER FOR PEACE AND UNITY BETWEEN ENGLAND AND SCOTLAND.

Most merciful God, the Granter of all peace and quietness, the Giver of all good gifts, the Defender of all nations, who hast willed all men to be accounted as our neighbours, and commands us to love them as ourselves, and not to hate our enemies, but rather to wish them, yea, and also to do them

good, if we can; bow down thy holy and merciful eyes upon us, and look upon the small portion of the earth which professeth thy holy name, and thy Son Jesu Christ. Give to all us desire of peace, unity and quietness, and a speedy wearisomness of all war, hostility, and enmity, to all them that be our enemies, that we and they may, in one heart and charitable agreement, praise thy most holy name, and reform our lives to thy godly commandments. And especially have an eye to this small isle of Britain. And that which was begun by thy great and infinite mercy and love, to the unity and concord of both the nations, that the Scottish men and we might for ever live hereafter, in one love and amity, knit into one nation,[1] grant, O Lord, that the same might go forward, and that our son's sons, and all our posterity hereafter, may feel the benefit and commodity of thy great gift of unity granted in our days. Confound all those that work against it; let not their counsel prevail, diminish their strength, lay thy sword of punishment upon them that interrupt this godly peace; or rather convert their hearts to the better way, and make them embrace that unity and peace, which shall be most for thy glory, and the profit of both the realms. Put away from us all war and hostility; and if we be driven thereto, hold thy holy and strong power and defence over us; be our garrison, our shield and buckler. And seeing we seek but a perpetual amity, and concord, and performance of quietness promised in thy name, pursue the same with us, and send thy holy angels to be our aiders,

[1] The following clause was here introduced :—'By the most happy and godly marriage of the King's Majesty our sovereign Lord, and the young Scottish Queen; whereunto promises and agreements hath been heretofore most firmly made by human order.'

that either none at all, or else so little loss and effusion of Christian blood as can, be made thereby. Look not, O Lord, upon our sins, or the sins of our enemies, what they deserve; but have regard to thy most plenteous and abundant mercy, which passeth all thy works, being so infinite and marvellous. Do this, O Lord, for thy Son's sake, Jesu Christ.

PRAYER FOR DELIVERANCE FROM NATIONAL EVILS.

O Lord, whose goodness far exceedeth our naughtiness, and whose mercy passeth all measure, we confess thy judgment to be most just, and that we worthily have deserved this rod wherewith thou hast now beaten us. We have offended the Lord God; we have lived wickedly; we have gone out of the way; we have not heard thy prophets which thou hast sent unto us to teach us thy word, nor have done as thou hast commanded us: wherefore we be most worthy to suffer all these plagues. Thou hast done justly, and we be worthy to be confounded. But we call upon thy goodness, we appeal unto thy mercy, we humble ourselves, we acknowledge our faults. We turn to thee, O Lord, with our whole heart, in praying, in fasting, in lamenting and sorrowing for our offences. Have mercy upon us, cast us not away, according to our deserts, but hear us, and deliver us with speed, and call us to thee again, according to thy mercy; that we with one consent and one mind may ever glorify thee, world without end. Amen.

THE POMANDER OF PRAYER,

NEWLY MADE

BY THOMAS BECON,

FROM HIS COLLECTED WORKS, PRINTED IN 1560.

[The larger part of the prayers of the Pomander are included in Edward the VIth's Primer. If we may judge, as I conclude we may, from Becon's publishing the Pomander, and Flower of Godly Prayers, in his works, it would appear that Becon had the chief part, if not the entire charge, in the preparation of that Primer. All the following prayers, which come in the Pomander immediately after those here given, are in the Primer: Of subjects or commoners, of fathers and mothers, of children, of masters, of servants, of maids, of single men, of husbands, of wives, of householders, of all Christians, for all men, general prayers for the grace and favour of God, for the gift of the Holy Ghost, for the true knowledge of ourselves, for a pure and clean heart, for a quiet conscience, for faith, for charity, for patience, for humility, for mercifulness, for true godliness, for true understanding of God's word, for a life agreeable to our knowledge, for the health of the body, for a good name, for a competent living, for a patient and thankful heart in sickness, for strength against the Devil, for the help of God's holy angels, for the glory of heaven, a thanksgiving for all God's benefits.]

DEDICATION OF THE POMANDER OF PRAYER.

To the most Honourable and virtuous Lady Anne of Cleve, her Grace, sister to the high and mighty Prince William Duke of Cleve, &c., Thomas Becon wisheth the favour of God, long life, and continual health.

Among many other godly and noble virtues, which God by his holy Spirit hath grafted in your grace's breast (most honourable lady), the fervent affection and continual desire of praying unto the Lord our God, hath neither the last nor the least place in you. And as God hath wrought in you, by the Holy Ghost, this godly mind, to call upon his holy name with diligent prayer, so likewise does your grace stir up and confirm that spiritual motion with the exercise of daily prayer, lest that godly affection should be quenched which the Holy Ghost hath kindled in your heart. For your grace doth right well consider, that God delighteth in nothing more than in the invocation of his blessed name, and in the sacrifice of thanksgiving for his benefits. Where the name of God is diligently called upon, and most humble and hearty thanks given unto him for his fatherly and friendly gifts, there is his blessing, grace and favour plenteous, there is the Holy Ghost present, there is a merry conscience, there all things prosper, there wanteth no good thing. Continue, therefore, most honourable lady, as ye have godly begun, both you and all your faithful family, to call for the glorious name of the Lord our God with fervent prayer, and forget not to be thankful to him for his benefits, wherewith above many other he hath richly endued your grace. So shall he be your loving Lord and gracious God, your favourable father and strong shield. So shall he make your grace to prosper in all your doings, and bless you both with long life and much honour. And that your grace may have at hand convenient prayers to pray unto the Lord our God, I thought it good, considering your grace's manifold virtues, to give unto you this my Pomander of Prayer, wherein are briefly contained such godly prayers as are most meet in this our age to be used of all degrees and estates, most humbly beseeching your grace to take in good part this my rude and bold enterprise, according to your accustomed gentleness. God, whose glory you heartily love, whose word you joyfully embrace, whose name you earnestly call upon, vouchsafe to preserve your grace in continual health and increase of honour. Amen.

Your grace's most humble and faithful orator,

THOMAS BECON.

A PRAYER FOR THE MORNING.

I render unto thee, O heavenly Father, most hearty thanks, by thy dear Son Jesus Christ, that this night past thou hast vouchsafed of thy fatherly goodness to preserve me from all evil, and to give my body rest and sleep: I now most entirely beseech thee, that as thou hast raised up this my body from sleep, so likewise thou wilt deliver my mind from the sleep of sin, and from the darkness of this world; that I, walking in the light of thy blessed word, may only do that is pleasant in thy sight, profitable to my neighbour, and healthful to my soul. Amen.

A PRAYER FOR THE EVENING.

I most humbly thank thee, O merciful Father, for preserving me this day from all misfortunes, and for thy other benefits wherewith thou hast plenteously blessed me. I beseech thee forgive me all my sins, wherewith I have offended thy fatherly goodness from the very beginning of my life unto this present hour, and take me this night into thy tuition, that mine enemies may have no power over me, but that my body enjoying a sweet sleep, my mind may continually watch unto thee, and through faith behold thy blessed Majesty with a perfect hope after this frail and transitory life to possess that immortal and heavenly life where thou gloriously livest and reignest with thy only begotten Son and the Holy Ghost, one true and everlasting God, worlds without end. Amen.

A PRAYER FOR THE FORGIVENESS OF SIN.

O my Lord and only Saviour Jesus Christ, which camest into this world to take away the heavy bur-

dens of them that were loaden, to seek that was lost, to call sinners unto repentance, to give everlasting life to the faithful, and to be a mediator between God the Father and us: I, poor and wretched sinner, from the very heart lament and inwardly bewail my sinful and wretched life, desiring thee, for thy promise sake, according to thy merciful wont, to be my Mediator and Advocate unto God the Father, that he may forgive me all my old sins, and so wholly possess my heart by his blessed Spirit, that he may defend me against all perils to come, which the Devil, the world, or the flesh imagineth against me, and so change me into a new man, that mine old sins being wiped away in thy precious blood, I may walk from virtue to virtue, unto the glory and praise of his blessed name. Amen.

A PRAYER UNTO GOD THE FATHER.

Thy dearly beloved Son, O most loving Father, taught us in his holy gospel, that to know thee to be the alone true God, is everlasting life: Grant, therefore, we beseech thee, that we may truly know thee, even as we are taught by thy holy word, believe with the heart and confess with the mouth, that thou alone art the true living and immortal God our heavenly Father, our maker, our preserver, and our defender, that we thus believing and confessing may, through thy Son Christ, become heirs of everlasting life: And as we thus believe and confess of thee, so give us grace to shew forth this our faith by godly conversation and virtuous living, that men seeing our good works, may glorify thee our heavenly Father, to whom be praise for ever. Amen.

A PRAYER UNTO GOD THE SON.

O Lord Jesu Christ, the Son of the living God, yea, very God himself, begotten of God the Father from everlasting, and continuing true and immortal God, worlds without end: by thee all things were made both in heaven and earth, by thee also they be conserved and kept in a goodly order; thou art the brightness of thy Father's glory, thou art the very image of his substance, in thee are hid all the treasures of wisdom and knowledge, in thee dwelleth all fulness, by thee are we reconciled to God the Father, by thee are we set at peace with him, through the blood of thy cross; by thee have we free access unto the glorious throne of God's majesty, and by thee are we brought in through faith unto this grace, wherein we stand and rejoice, in hope of the glory of God: we thank thee for all thy benefits, and most humbly beseech thee to give us grace faithfully to believe in thee, stedfastly to confess the true God and true man, earnestly to acknowledge thee our alone Redeemer, Saviour, Satisfier, Reconciler, Intercessor, Mediator, and Advocate, that we, altogether depending on thee and thy merits, on thy blessed passion, precious death, and glorious resurrection, may study, through thy grace, so to order our life in true holiness and innocency, that at the day of judgment thou mayest present us, both body and soul, unto thy heavenly Father, and so for ever and ever place us in thy glorious kingdom. Amen.

A PRAYER UNTO GOD THE HOLY GHOST.

O holy and blessed Spirit, which being true and everlasting God with God the Father and God the

Son, proceedest from them both, full of majesty and power, which also with thy heavenly breath quickenest the minds of them that afore were dead through sin, makest merry the hearts of the faithful penitent, bringest into the way of truth all such as have erred and are deceived, settest at one such as were at debate, comfortest the souls of them that hunger and thirst after righteousness, and plenteously enrichest them with divers gifts, which pray unto thee in the name of Jesu Christ: Purify our hearts, we beseech thee, with the fire of thy love, mortify in us whatsoever is not thine, renew and garnish our minds with thy heavenly benefits and spiritual gifts, that they may be made thy temples; lead us into all necessary truth, suffer us not to be carried about with divers and strange doctrine, but alway to remain in that doctrine, whereof thou alone art the Author; arm our souls against the crafty assaults of subtile Satan, against the vain pleasures of the wicked world, and against the lewd lusts of filthy flesh, that we, being replenished with thy holy breath, may do *that* only which is acceptable in thy godly sight. Amen.

PARTICULAR PRAYERS TO BE SAID OF THE MAGISTRATES.

Forasmuch as it is thy godly pleasure, O King of kings and Lord of lords, to appoint me among other a ruler of thy people, give me grace, I beseech thee, so to minister the common weal, and so to execute my office, that I may please thee, and hurt no man in all my doings, but judge equally and justly, rule according to thy will, shew myself a father unto thy people, and so behave myself in all mine enterprises, that I, seeking thy glory, the furtherance of thy

blessed gospel, and the weal of the subjects, may, when thou shalt render to every man according to his deeds, be found blameless in thy sight, through Jesus Christ our Lord. Amen.

OF THE MINISTERS OF GOD'S WORD.

O thou High Priest and everlasting Bishop Jesus Christ, the alone teacher of all godly truth, and the only Curate of our souls, which by thy holy word hast appointed some of thy congregation to be ministers and preachers of thy blessed law and glorious gospel, that by this means, the Holy Ghost also working, they may call sinners unto repentance, preach remission of sins in thy name, persuade unto virtue and dissuade from vice: forasmuch as it hath pleased thee to call me, an unprofitable servant, unto that holy office of ministration, and to make me a preacher of thy word: I most humbly beseech thee to give me thy Holy Spirit, which may lead me into all truth, instruct me with the knowledge of thy holy mysteries, and through his heavenly inspiration so prepare my heart, and order my tongue, that I may neither think, breathe, nor speak anything but that may turn unto thy glory and the edifying of thy flock. Grant, also, that whatsoever I preach in word, I may fulfil the same in work unto the example of that thy flock, which thou hast purchased with thy precious blood, that when thou, the chief Shepherd, shalt appear, I, being found faithful in my office, may, through thy goodness, receive the incorruptible crown of glory. Amen.[1]

[1] The remaining prayers are included in Edward the VIth's Primer.

SELECTIONS

FROM

BECON'S FLOWER OF GODLY PRAYERS,

PRINTED IN HIS COLLECTED WORKS IN 1560.

The larger part, as we have seen, of the prayers of Edward the VIth's Primer, are taken from Becon's Pomander of Prayer. Nearly all the remainder are taken from the Flower of Godly Prayers, by the same reformer, such as those for the king, the king's council, the judges, gentlemen, landlords, merchants, lawyers, labourers, rich and poor.

Many truly admirable prayers, however, are to be added, which do not come in the Primer; a most useful selection of which was published by the Christian Knowledge Society, with the one for the king's council, and on the true knowledge of ourselves, which were included in Edward the VIth's Primer.

That selection, with several other prayers not included in it, is here given in the order published by Becon. The editor has generally availed himself of the judicious improvement of expression occasionally made in the prayers.

The Flower of Godly Prayers is remarkable for the enlargement of intercessory prayer, so truly blessed and important a part of our devotions.

Extract from the Dedication to Lady Jane, Duchess of Somerset.

After stating God's benefits towards England, and the danger of unthankfulness, Becon thus proceeds:—

'What is then to be done, that we may continue in the favour of God, have him still our most merciful Lord, and enjoy his benefits unto the end? Verily, even the thing which all godly men have ever used to do, both in prosperity and adversity: I mean pray to the Lord our God with a penitent and faithful heart; for prayer, if it be rightly used, is of great value before God, and doth not only make him our good and merciful Lord, but also easily obtaineth of him whatsoever we ask according to his will: the Holy Ghost, the knowledge of God's blessed word, necessaries for this present life, peace for realms, quietness for commonwealths, victory over enemies, having of children, fortunate deliverance of the same, health, long life, remission of sins, eternal glory, with all other good things pertaining either to the soul or to the body, faithful prayer obtaineth of God, as our Saviour Christ sayeth: *whatsoever ye shall ask in prayer, if ye believe ye shall receive it.* Forasmuch, therefore, as nothing is more necessary to be used of the true Christians, for the continuance of God's favour, and of his heavenly blessings toward them, and for the avoiding of all plagues and displeasures, than prayer; forasmuch also as nothing does so much adorn, garnish, and set forth the goodly and prosperous state of a commonwealth, as every man diligently, faithfully, and quietly to live

in his vocation and calling: I not otherwise knowing how I may be able to do good to my country, but by praying, preaching, and writing (for fortune goeth forth forwardly to frown upon me), have these few weeks past compiled and made a book of prayers, comprehending not only necessary and convenient prayers for all degrees of men, even from the highest to the lowest, but also for all other things necessary to be prayed for; so that if we will follow the order of charity, and do the will of God, which commandeth us to pray one for another,; again if we will pray to obtain virtue, and to flee vice, this book shall minister to the godly, convenient and meek prayers. And because the prayers should be the more acceptable unto God, and sound the better in his godly ears, again that the godly exerciser of prayer may pray with the more fruits, and be the better edified, I have travailed to the utmost of my power, to use in these prayers as few words of my own as I could, and to glean out of the fruitful field of the sacred scriptures whatsoever I found meet for every prayer that I made, that when it is prayed, not man, but the Holy Ghost, may seem to speak.

THE FLOWER OF GODLY PRAYERS.

A PRAYER FOR THE MORNING.

O HEAVENLY Father, who like a diligent watchman attendest always upon thy faithful people, whether they wake or sleep, and mightily defendest them, not only from Satan, that old enemy of mankind, but

also from all other their adversaries, so that through thy godly power they are preserved harmless—I most heartily thank thee that it hath pleased thy fatherly goodness so to take care of me, thine unprofitable servant, this night past; that thou hast both safely kept me from all mine enemies, and also hast given me sweet sleep unto the great comfort of my body. I most entirely beseech thee, O most merciful Father, to show the like kindness towards me this day, in preserving my body and soul, that my enemies may have no power over me, and that I likewise may neither think, breathe, speak, nor do any thing that may be displeasing to thy fatherly goodness, dangerous to myself, or hurtful to my neighbour; but that all my enterprises my be agreeable to thy most blessed will, which is always good and godly, doing that which may advance thy glory, answer to my vocation, and profit my neighbour, whom I ought to love as myself; that whensoever thou callest me from this vale of misery, I may be found the child, not of darkness, but of light, and so for ever reign with thee in glory, who art the true and everlasting light. To whom, with thy dearly beloved Son Jesus Christ, our only Saviour, and the Holy Ghost, that most sweet Comforter, be all honour and glory. Amen.

A PRAYER FOR THE NIGHT.

O Lord God and my heavenly Father, forasmuch as by thy divine ordinance the night approaches, and darkness begins to overwhelm the earth, and time requires that we give ourselves to bodily rest and quietness; I render unto thee most hearty thanks for thy loving-kindness, who hast vouchsafed to preserve me this day from the danger of mine enemies; to give

me my health, to feed me, and to send me all things necessary for the comfort of this my poor and needy life. I most humbly beseech thee, for Jesus Christ's sake, that thou wilt mercifully forgive me all that I have this day committed against thy fatherly goodness, either in word, deed, or thought. And that thou wilt vouchsafe to shadow me this night under the comfortable wings of thy almighty power, and defend me from Satan, and from all his crafty assaults, that neither he nor any of his ministers shall have power over either my body or my soul; but that although my body through thy benefits enjoys sweet and pleasant sleep, yet my soul may continually watch unto thee, think of thee, delight in thee, and evermore praise thee; that when the joyful light of the day returns, according to thy godly appointment, I may rise again with a faithful soul and undefiled body; and so afterward behave myself all the time of my life, according to thy blessed will and commandment, by casting away the works of darkness and putting on the armour of light; that men seeing my good works, may thereby be led to glorify thee, my heavenly Father, who, with thy only begotten Son Jesus Christ, our only Saviour, and the Holy Ghost, that most sweet Comforter, livest and reignest, one true and everlasting God, world without end. Amen.

A CONFESSION OF OUR SINS UNTO GOD THE FATHER.

I am not able to express, O wretched sinner that I am, how grievously the burden of my sins oppress me. Whithersoever I turn me, whatsoever I do, speak, or think, I perceive such corruption and wickedness, such abomination and uncleanness, to reign

in me, that it utterly confoundeth my conscience, and in a manner fettereth me with the chain of desperation. No marvel: for my outward man is flesh, earth, ashes, dust, dung, and all that most vile is. My thought and disposition is altogether naughty, even from my very cradle; my heart is unclean, defiled with most filthy sin, lewd, and unable to be searched, for the manifold wickedness thereof, but of God alone. My works are abominable and loathsome in the sight of the Most Highest; yea, my very righteousnesses, if any I have, are even as a defiled cloth. Again my inward man hath lost its former beauty. Instead of the image of God, he is miserably deformed with the wicked visor of wily Satan. In the place of innocence, faith, love, hope, patience, mercy, obedience, goodness, gentleness, liberality, joy, and such other fruits of the Holy Ghost, wickedness, unfaithfulness, hatred, desperation, vengeance, covetousness, rebellion, maliciousness, churlishness, unmercifulness, pensiveness of mind, and such other damnable works of the flesh, are entered into me, and wholly possess me. To rid myself of all these most detestable enormities, I am not able. To seek remedy at any other man's hand, to buy their merits, prayers, watchings, fastings, and their other works, Oh! it is but vain. Moses cannot heal my diseases, neither the Levite nor the priest can bind up my wounds, and make them whole. For vain is the health that is looked for at man's hand. All have sinned, all have gone astray, all owe to that heavenly King ten thousand talents; all are become abominable, there is not one that doeth good, no not one. Ah! who then, who can be made clean, of them that are unclean? Ah! who being sick, will seek to be

made whole of them that are altogether diseased? Ah! who being weak, will wish to be stayed up by him, which for feebleness is not able to stand? Can the man of India change his skin, or the leopard her spots. No more can they make me good which are themselves nought. Ah! whither then shall I flee? Unto myself and my own righteousness? I am a most damnable sinner, and, of myself, not able to think a good thought. Unto the law? It woundeth, killeth, and condemneth me: it is a yoke that neither we, neither our fathers, were ever able to bear. Unto creatures? They have not oil enough for themselves. Ah! wretch that I am, destitute and void of all mortal help, shall I despair? Far be that from me. But were there not another manner of doctrine than the doctrine of the law, which maketh no man perfect; were there not another manner of righteousness than is found in myself, or in any other sinful creature, I see none other but plain desperation, death, damnation. But thanks be unto thee, O heavenly Father, which tendering the health of thy creatures, although sinful, so oft as they repent, believe, and study to amend their life, hast set forth in thy holy scriptures another doctrine, even the doctrine of the gospel, that most sweet, pleasant, and joyful tidings of our salvation, which comforteth, cheereth, and maketh merry weak consciences and sorrowful hearts; and another righteousness, even the righteousness of thy well-beloved Son Jesu Christ, for whose sake thou art well pleased with man, and for whose innocency and righteousness thou freely, of thy bountiful goodness, forgivest the sins of so many as with hearty repentance flee unto thy mercy. I therefore, O most merciful Father,

staying and comforting my weak conscience with the sweet promises that I find in the holy gospel of thy dearly beloved Son, made unto all that be faithfully penitent, without respect of persons, in the precious blood of thine aforesaid Son, Jesus Christ, am bold, notwithstanding the multitude of my sins, at this present to come unto the throne of thy mercy, most humbly beseeching thee not to weigh my defects, nor to deal with me according to my merits (for if thou shouldest narrowly mark our iniquities, O Lord, who shall abide it?) which deserve nothing but wrath and damnation; but for the innocency and righteousness of thy only begotten Son Jesu Christ, whom thou hast given me to be mine own, and with him all his merits and good deeds, to be through faith so surely mine, as though I myself had done and wrought them, to forgive me my sins, according to thy promise, to renew thy fatherly love toward me, to receive me into thy favour, to make me a vessel of mercy, to number me in the company of thy chosen people, and to endue me with thy blessed Spirit, which may mortify my carnal affections, slay old Adam in me, work new—and those spiritual and heavenly motions in my heart, and with his holy breath make me a new and perfect man, according to thy blessed image. O most loving Father, weigh not my sins, but remember thy most gentle promises. Consider not my evil works, but have respect unto the undefiled deeds of thy Son Jesu Christ, whom thou hast given to be my Redeemer, my Saviour, my righteousness, my atonement maker, my satisfaction, and the alone and all wholly sufficient Sacrifice for all my sins. For his sake, for his innocency and righteousness, have mercy on me, O God, according to thy great mercy,

and put away all my unrighteousness, for thy tender compassion. I have gone astray like a sheep that was lost; yet, O Lord, for thy mercy's sake, seek me up, lay me upon thy shoulders, and bring me home again to thy sheep-fold. I have been a lost son; I have riotously spent away my goods with the wicked; yet, for thy goodness' sake, O Father, receive me, and take me home again, if not as thy son, yet as one of thy servants. I am grievously wounded, and can be holpen neither by priest nor Levite; yet cast me not away, good Lord, for thy tender mercy's sake, but pour wine and oil into my wounds, bind them up, and never leave me till thou hast made me perfectly whole. So shall I after this be the more circumspect in training my life according to thy blessed will, and evermore sing continual praises to thy most blessed name, through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and honour, worlds without end. Amen.

A CONFESSION OF OUR SINS UNTO THE LORD JESUS CHRIST.

The tyranny of Satan, mine old enemy, who ceases not daily to assail me with his subtle temptations, and to wound me with his cruel darts, compels me, at this present time, O blessed Redeemer, and mine only Saviour Jesus Christ, the Son of the true and living God, to flee for succour unto the pitifulness of thy tender mercy, lest I be for ever swallowed up as a prey of that dreadful dragon. O Lord, I am feeble and weak, but Satan is strong and mighty, the prince of darkness, and god of this world; having at his commandment an infinite multitude both of wicked spirits, and of ungodly men, who both daily and dili-

gently labour to satisfy his cruel tyranny, and to work my destruction, whom to resist I am not able. Notwithstanding, Lord, thou art more valiant than he, stronger than all his army, more able to save than he to condemn. Yea, he is thy bond-slave. Thou rulest him as thy good pleasure is. He can rage against thine elect no further than thy most godly will is to suffer him. For thou art the blessed Seed of the woman, that treadest down the head, and destroyest the power of that old serpent. Thou art that Lord who hast swallowed up hell. Thou art the King of Glory, who by thy death destroyest him that had the power of death, that is the devil.

Moreover, not only Satan and his angels, but also the world and the flesh most grievously assail me, yea, and lead me away captive as their prey. The world with its vain pleasures, deceitful riches, and transitory possessions, so blinds the eyes of my heart, that I cannot love thee, O most blessed Saviour, with such pureness of mind as I ought. Notwithstanding this comforts me well, that thou hast overcome the world, and that, whensoever it pleases thee to endue me with thy Holy Spirit, I may, through thy grace, subdue the world, and make that a bond-slave unto me, which now so mightily reigns, triumphs, and rules over me. The flesh also, with her subtle enticements, so wholly occupies me, that I am altogether flesh, and all that is evil, and by this means wholly without thy Holy Spirit. Yet hast thou, by the pureness of thy blessed flesh, which thou hast unfeignedly taken of the undefiled virgin, Mary thy mother, by the wonderful operation of the Holy Ghost, so slain the raging lusts of our sinful flesh, that whensoever we lament our case unto thee, con-

fessing our misery and weakness, thou both art able, and also willing, through thy Holy Spirit, to quench those raging lusts, mortify those carnal affections, that so inordinately boil in our inward members, and to make us truly spiritual.

Thus seest thou, O most merciful Redeemer, with how great a multitude of enemies I am besieged and set round about, who without ceasing seek my destruction, and have already most tyrannously spoiled me of my garments, and most grievously wounded me, leaving me half dead; so that without thy help I must needs perish. Help, therefore, O most blessed Saviour, and deliver me from these mine enemies. Heal thou me, O Lord, and I shall be healed. Save thou me, and I shall be saved. Ah, good Lord, my sins are great and infinite, I confess, but thy mercies are much greater and more infinite. My wounds are many and grievous, but thou art that most loving Samaritan, full of pity and compassion, who, by pouring wine and oil into my wounds, art sufficiently able to heal them, although they were ten thousand more. I am a sinner, but thou art a Saviour. I am sick, but thou art a physician. I am blind, but thou art the Light of the world. I am Satan's prisoner, but thou art a Redeemer. I am dead in sin, but thou art the Resurrection and Life. I am hungry, but thou art the living Bread. I am thirsty, but thou art the Well of life. I am poor, but thou art the Lord of all wealth. I am a barren tree, but thou art the true and fruitful Vine. I am the lost sheep, but thou art the good Shepherd. I am that riotous son, but thou art the gentle Father. I am by nature the child of wrath, but thou art by nature the Son of the living God. I am by nature sinful man, but thou art by

nature Man righteous and innocent. I am a daily offender, but thou art a continual Mediator. I am a breaker of the law, but thou art a Fulfiller of the same. I have lost the heavenly inheritance through sin, but thou hast recovered it by thy death. I have wrought mine own destruction, but thou by thy precious blood hast brought unto me salvation. Thus albeit, O most merciful Saviour, I find in myself nothing but sin, death, and condemnation, yet in thee find I grace, mercy, favour, reconciliation, forgiveness of sins, and everlasting life. Take away therefore what is mine, which is all evil; and give me what is thine, which is all good.

Thou art called Christ; anoint me therefore with thy Holy Spirit. Thou art called a Physician; according therefore to thy name, heal me. Thou art called the Son of the living God; according therefore to thy power deliver me from the devil, the world, and the flesh. Thou art called the Resurrection; lift me up therefore from the condemnable state wherein I most miserably lie. Thou art called the Life; quicken me up therefore out of this death, wherewith, through sin, I am most grievously detained. Thou art called the Way; lead me therefore from the vanities of this world, and from the filthy pleasures of the flesh, unto heavenly and spiritual things. Thou art called the Truth; suffer me not, therefore to walk in the way of error, but cause me to tread the path of truth in all my doings. Thou art called the Light; put away, therefore, from me the works of darkness, that I may walk as the child of light in all goodness, righteousness, and truth. Thou art called a Saviour; save me therefore from my sins, according to thy name. Thou art called

Alpha and Omega, the beginning and the end; begin thou therefore a good life in me, and finish the same, unto the glory of thy blessed name. So shall I, receiving these benefits at thy merciful hand, praise thee, and magnify thy blessed name for evermore. Amen.

A PRAYER FOR FATHERS AND MOTHERS.

Forasmuch, O heavenly Father, as thou hast dealt with the children of men more nobly than with brute beasts, and others thy creatures, by giving them a mind which is immortal, and never shall die; and that it may be made like unto the similitude, and image of thee, thou hast, in thy holy law, commanded fathers and mothers, whom thou hast blessed with the gift of children, to take diligent care for the virtuous bringing up of their sons and daughters, that they may learn, even from their very cradles, to know thee their Lord God, to believe in thee, to fear and love thee, to call upon thy blessed name, to be thankful unto thee, and to walk in thy holy commandments all the days of their life—we, knowing how froward, evil-disposed and untoward the heart, understanding, and disposition of man are, even from his very youth, if they be not restrained with the bridle of thy most blessed law, heartily pray thee to give to all fathers and mothers grace, after the example of Abraham, David, Philip the evangelist, and such others, to bring up their children, even from their very infancy, in thy fear, in thy nurture, and in the knowledge of thy most healthful word; that they, seeking no less the garnishing their children's minds with learning and virtue, than the preserving of their bodies with food and raiment, may show themselves profitable

members of the Christian public weal, and faithful servants to thee their Lord God, who alone art worthy of all honour and glory. Amen.

A PRAYER FOR CHILDREN.

As thou, O merciful Father, hast given commandment unto all fathers and mothers to bring up their children in thy fear, nurture, and doctrine; so likewise thy good pleasure is, that children should honour and reverence their parents, diligently give ear unto their virtuous instructions, and faithfully obey them. And as thou hast promised health, honour, glory, riches, long life, and all that is good, unto them that honour, reverence, and humbly obey their fathers and mothers, so hast thou threatened unto disobedient children, ignominy, evil-fame, contempt, shame, dishonour, poverty, sickness, short life, and such other plagues. Yea, in thy holy law thou dost not only pronounce them accursed that dishonour their fathers and mothers, but thou also commandest that if any child be stubborn and disobedient, and will not hear, but rather despises the commandment of his father and mother, the same should be stoned unto death without mercy—so greatly dost thou abhor disobedience and rebellion against all persons, but especially against parents. We therefore, heartily wishing that the plagues of thy fierce wrath may be far from us, for thou, O God, art a consuming fire, most humbly beseech thee to engrave in the hearts of all children of whatsoever age, kind, estate, or degree they be, true honour, hearty reverence, and unfeigned obedience toward their parents. Give them grace, O good Lord, that as they profess thy Son Christ in name, so they may truly represent his man-

ners in their life and conversation, who willingly was obedient unto his mother Mary, and unto her husband Joseph, giving example to all children of the like subjection and obedience toward their parents. Engraft in them such a love towards their fathers and mothers, that they may both reverence them with outward honour, and also after their power help them, succour them, provide for them, comfort and cherish them in their need, even as their parents nourished and comforted them in their infancy and tender age. But above all things, give them grace truly to honour thee, who art the heavenly Father, yea, our Father and our Redeemer, who hast made us, and daily cherishest us, even as a father or mother cherishes their own most dear children. So shall it come to pass, that they, faithfully honouring thee, shall also heartily honour and unfeignedly obey their earthly parents in thy fear, unto the glory of thy most blessed name, which is most worthy to be honoured, world without end. Amen.

A PRAYER FOR MARINERS.

Seeing that thou art Ruler both of the earth and sea, we most heartily beseech thee to preserve all such as labour either by land or by sea, but namely them which, for getting and maintenance of their living are compelled to travel the seas, and to commit themselves to the dangers thereof. O Lord, though the surges of the sea be marvellous, yet art thou which sittest on high more marvellous. Though the winds be boisterous, strong and vehement, yet dost thou excel them in power. For thou hast given a commandment to thy creatures, and none go beyond it. Fire, hail, snow, ice, and vapours; stormy

winds accomplish thy word; thou hast limited the waters their bounds, which they may not pass; thou also, with a word, when the ship wherein thou and thy disciples were, was grievously tossed with the waves, and at the point of drowning, through the wind and tempest that arose, causedst at the desire of thy disciples the wind to cease, the sea to be quiet, and a great calm to be made, insomuch that they which were in the ship marvelled and said, "What man is this, that both winds and the sea obey him?" Grant, therefore, O most gentle Saviour, that whensoever any troublesome tempest ariseth in the sea, so that through it such as are upon the sea be in danger, they calling on thy blessed name, with strong faith, for help, may find favour at thy merciful hand, be delivered out of fear, escape all dangers, and travel a fortunate journey. So shall it come to pass that they, through thine Almighty power, being safely delivered from all perils shall continually praise and glorify thy blessed name. Amen.

A PRAYER FOR THE ADVERSARIES OF GOD'S TRUTH, AND THAT ALL MEN MAY COME TO THE KNOWLEDGE OF GOD'S BLESSED WORD.

That it may please thee, which madest Saul of a wolf, a lamb; of a persecutor a preacher; of a tyrant an apostle, to bring these adversaries of thy truth, unto the knowledge of their error, that they may repent, believe and amend. O Lord, they are thy creatures, and thou hast no pleasure in the death of a sinner, but rather that he should turn and live, have mercy on them, suffer them not to perish, make them of the vessels of wrath, the vessels of mercy, of the enemies of thy truth, lovers and embracers of thy

truth. Take away from them their hard and stony heart, and give them a fleshy, soft and gentle heart; replenish them with thy holy spirit, and with the graces thereof, that as they are thy creatures with us, so they may be saved with us. For we are taught that thou hatest none of all those things that thou hast made, and that thou dissemblest the sins of men for repentance sake, and art ready to have mercy on all men that repent, believe and amend.

Again, seeing that no man can come unto thee except thy Father draweth him, we most heartily beseech thee, which art our only Mediator and Advocate, to pray unto thy heavenly Father, that he may have mercy upon the enemies of thy word, and turn away his wrath from them, lighten his loving countenance upon them, give them a good spirit, and make them thy true and unfeigned disciples. Grant also, O sweet Saviour, which willest all men to be saved and to come to the knowledge of the truth, that all such as walk in ignorance, blindness and error, for lack of doctrine, may have faithful preachers sent unto them, which may instruct them with thy heavenly word, bring them out of darkness into light, deliver them from the bondage of man's traditions, and place them in the sweet liberty of the spirit. So shall it come to pass, that they which now are not thy people shall be thy people, and they which now abhor and deface the glory of thy word shall be the valiant promoters and defenders of the same, and all such as heretofore have walked, through ignorance, in all kinds of superstition and ungodliness shall from henceforth walk in the glorious light of thy gospel, praise thee and magnify thee, obey thee and serve thee, in holiness and righteousness all the days

of their life, unto the glory of thy blessed name.[1] Amen.

A PRAYER FOR UNIFORM AND PERFECT AGREEMENT IN MATTERS OF THE CHRISTIAN RELIGION.

O most gentle Saviour, there is but one Lord, one faith, one baptism, one God, one Father, one Master, one body, one Spirit, one hope, one truth, one gospel, how unseemly then is it for us that profess this unity to be divided in religion, one to be of this order, another to be of that; one to maintain this doctrine, another the contrary. Destroy therefore, O Lord, this work of Satan, even the bringing in of these damnable sects and diversities of opinions, and restore unto us that most sweet and comfortable unity of thy holy and pure religion, that as we profess one God and one baptism, so that we may maintain one truth and one religion. Thou callest thyself a jealous God, and a Lord that wilt not give thy glory to another; suffer then thy honour and glory, thy praise and worship no longer to be given unto creatures. Thou art that God of peace which hast promised to tread Satan, the sower of discord, under our feet shortly. Fulfil thy promise, O Lord, for it is time, seeing that not only wily hypocrites, painted sepulchres outwardly appearing beautiful and full of holiness, but inwardly full of bones, and of all filthiness, of ravening and wickedness, of bribery and excess, take part against thy holy word, maintaining false opinions against thy heavenly doctrine, but also many of the temporal rulers and wise of this world agree unto them, defending both the hypocrites and all

[1] Only the latter part of this prayer is taken.

their traditions, crooked ceremonies and false religions, although manifestly contrary to the truth of thy blessed law. Notwithstanding, remember thy old mercies, and for the glory of thy name be favourable unto them; give them grace to repent and to know the truth, that they may escape out of the snares of the devil, and become the children of liberty and everlasting salvation. Gather together all such as are dispersed, and make of them with us one flock. Call home again them that are run astray after strange gods, that they may glorify thee alone; deliver thy people out of Egypt, that land of servitude and bondage, and bring them into the land that floweth with milk and honey: let the Babylonians keep thy servants no longer in captivity, but restore them home again unto that Jerusalem where thy holy name is called upon, thanked and praised; where thy heavenly doctrine is purely taught; where thy blessed sacraments are truly and faithfully ministered; where the works of Christian charity are continually exercised, that with one mouth and one heart we may praise and glorify thy blessed name. Take away from us all heresies and diversities of opinions, and work in our hearts an unfeigned concord in matters of religion, even such a concord as is in all points agreeable to thy blessed word. Grant also, most loving Saviour, that this godly concord may remain continually in thy church. So shall it come to pass, that all sects and heresies, all divisions and schisms, being rooted out of thy holy congregation, and a perfect agreement established among us according to thy blessed word, we shall from the very heart both acknowledge thee the worker hereof, which alone art the author of all goodness, and also sing continual

praises to thee, our Lord God, which with God the Father and God the Holy Ghost livest and reignest true and everlasting God, world without end. Amen.

A PRAYER FOR THE FRUITS OF THE EARTH.

At the beginning, thou commandest the earth, O Lord, to bring forth green grass, herbs, and trees, with their seeds and fruits, that they might be meat to thy creatures living on the earth, both to man and beast. After that deep and great flood wherein all living creatures perished, except Noah and such as were with him in the ark, not only herbs, seeds, and fruits gavest thou unto man for to eat, but also all others thy creatures that move or live on the earth, and the fish and fowl; so that all things are pure to them that are pure, neither can any thing be common or unclean, that thou hast made pure and clean. For all thy creatures, O Lord God, are good, and none of them are to be refused, if they be taken with thanksgiving. For they are sanctified by thy word and by prayer, and were ordained of thee to be received with thanksgiving of the faithful, and of them that know the truth.

Seeing then, that thou alone art the Creator and Maker of all things, and hast prepared herbs, seeds, fruits, fish, and flesh, to be meat for man; seeing also that without thy blessing, all these thy creatures prosper not, nor yet come unto a fortunate end; but grow out of kind, wither away, perish, die, and come to nought, we most humbly beseech thee to bless us, and all the fruits of the earth with all others thy creatures, which thou hast made for man's use and profit. And forasmuch as neither he that planteth, nor he that watereth, is any thing, but thou, O God,

who givest the increase, grant, we pray thee, that the earth may give forth her fruit prosperously and plenteously, that we may enjoy the same in due and convenient time, unto our great joy and comfort. Let not the labours of our hands which we have taken in thy name, and according to thy word, be found vain, but according to thy promise bless all our labours, and bring them unto a happy end. For we, O Lord, feed not ourselves, but we are the sheep of thy pasture. Thou feedest us. Thou givest meat to the hungry. Thou preparest man his corn, and providest for the earth. Thou waterest her furrows; thou breakest the hard clods thereof; thou makest it soft with the drops of rain, and blessest the increase of it. Thou crownest the year with thy bountifulness, and thy footsteps drop fatness. Thou also makest the dwellings of the wilderness fat, that they drop withal, and the little hills makest thou pleasant on every side. Yea, thou makest the vallies to stand so thick with corn, that they laugh and sing. Thou causest the wells to spring up among the vallies, and the waters to run among the hills, that all the beasts of the field may have drink, and that the wild asses may quench their thirst. Thou waterest the hills from above, the earth is filled with the fruits of thy works. Thou bringest forth grass for the cattle, and green herbs for the service of man. Thou bringest food out of the earth, wine to make glad the heart of man, oil to make him a cheerful countenance, and bread to strengthen man's heart. O Lord, how manifold are thy works! right wisely hast thou made them all, yea, the earth is full of thy riches. It is by thy blessing that our garners are full, and plenteous with all manner of store; that our sheep bring forth thou-

sands, and hundred thousands in our villages and fields; that our oxen are lusty and fat; that we have all things plenteously for the sustenance of our bodies. For when thou openest thy hand, thou fillest every living creature with thy blessing, and when thou hidest thy face, they are sorrowful, mourn, and die for hunger. Forasmuch then, O most merciful Father, as we receive of thee alone all good things, vouchsafe, we most heartily beseech thee, to shew us thy face, to lighten thy countenance upon us, to bless us, to make the earth fruitful, and to preserve the fruits of the same; that we thy creatures, receiving at thy merciful hand all things necessary for this our needy and beggarly life, may live and magnify thy blessed name, both in this world and in the world to come, through Jesus Christ, thy Son and our Lord. Amen.

A PRAYER THAT WE MAY HAVE THE FEAR OF GOD BEFORE OUR EYES IN ALL OUR DOINGS.

O Almighty and everlasting God, thy holy word teacheth us that thou art not only a Father, but also a Lord; not only a forgiver, but also an avenger; not only a Saviour, but also a Judge. And as thou, being a Father, a forgiver, and Saviour, dost pardon and show mercy; so thou being a Lord, an Avenger, a Judge, punishest and condemnest. Neither do thy holy scriptures set forth unto us only a gospel which comforts us, quickens us, shows us joyful tidings, forgivest our sins, quiets our conscience, and brings unto us everlasting life; but also a law which reproves, accuses, condemns us, wounds and slays our conscience, yea, and throws us down headlong into the deep dungeon of hell. And as the gospel lifts us up

and makes us joyful, with the hope of remission and forgiveness of our sins, so does the law pluck us down, and almost drive us unto desperation, for fear of the plagues and everlasting punishments which thou hast prepared for them that despise thy holy ordinances: so that we may not only love thee as a Father, a Forgiver, a Saviour: but also fear thee as a Lord, an Avenger, a Judge. Forasmuch, therefore, O most gentle Saviour, and most righteous Judge, as nothing does so mightily put away sin, and make us to walk in the way of thy commandments, as reverently to fear thee, to stand in awe of thy judgment and heavy displeasure, we most entirely pray thee to give us that fear which thou requirest of us in thy holy scriptures, and whereunto thou hast promised so many large and bounteous benefits, that we may not only love thee as a Saviour, and honour thee as a Father, but also reverence thee as a Lord, and fear thee as a Judge. O Lord, all things are open unto thine eyes, neither is any thing hid from thee, who seest the very secrets and most inward thoughts of our hearts; give us, therefore, grace, that in all our enterprises we ever set thy fear before our eyes, and stand in awe of thee and of thy righteous judgments, that we attempt nothing whereby we should provoke thy heavy displeasure against us, but so walk in thy fear, and in thy holy ordinances, that we may at all times love thee as a Saviour, honour thee as a Father, reverence thee as a Lord, and fear thee as a Judge. So shall it come to pass, that we, reverently fearing thee as the child his father, shall not only avoid all such evils as might make thee our angry Lord and austere Judge, but also embrace those virtues which shall evidently declare our faithful love, true honour, unfeigned re-

verence, and humble fear toward thee, our loving Father and most merciful Saviour, through Jesus Christ our Lord. Amen.

A PRAYER FOR FAITH.

We are taught by thy holy apostle, O most loving Saviour, that without faith it is impossible to please thee, and therefore they that come unto thee must believe that thou art God, yea, and such a God as is both able, and also will abundantly reward all them that with true faith seek thee. For thine eyes, O Lord, look upon faith, and thou dost appear and show thyself unto them that have faith in thee; yea, through faith, thou, being the King of glory, art joined to the souls of the faithful, and makest them partakers of thy divine nature, through the wonderful working of thy blessed Spirit. Through faith, so many as believe are justified, made the sons and heirs of God, and have everlasting life. By faith, we obtain of God all good things, even whatsoever we ask in thy name. Seeing that faith is so precious a jewel in thy sight, that without it nothing is acceptable unto thy divine Majesty, and we of our own nature cannot have this most singular treasure, except thou givest it unto us from above, and dost breathe it into our hearts by thy Holy Spirit—for we of ourselves are blind, ignorant, foolish, and by no means can perceive the things that pertain to the Spirit of God—we most heartily beseech thee to take away from us all infidelity and unfaithfulness, which we received of old Adam, and to plant in us true faith and undoubted belief. May we be thoroughly persuaded that thou art the Son of the living God, very God and very man, our only sweet-smelling sacrifice, our

only Mediator, Advocate, and Intercessor; our only wisdom, righteousness, sanctification, and redemption; by whom alone, and for whose sake only, thy heavenly Father is well pleased with us, our sins are remitted, and grace and everlasting life are freely given unto us. O Lord God, suffer us not to lean to our own wisdom, nor to believe as blind flesh fancieth, nor to seek salvation where superstition dreams, but let our faith be grounded only on thy word, and give us grace truly to believe in thee, with all our heart to put our trust in thee, to look for all good things of thee, to call upon thy blessed name in adversity, and with joyful voices, and more joyful hearts, to praise and magnify it in prosperity. Suffer us not to doubt either of God thy heavenly Father, or of thee God his Son, or of God the Holy Ghost, three persons, but notwithstanding one very God, besides whom there is no God, neither in heaven or in earth. Grant also that we may assuredly believe whatsoever is contained in the holy scriptures, and by no means suffer ourselves to be plucked from the verity thereof, but mainly and stedfastly abide in the same, even unto death, though the world rage, and the devil roar. And this faith, O blessed Jesus, increase thou daily in us more and more, that at the last, through thy goodness, we may be made perfect and strong men in thy holy religion, and show ourselves, both before thee and the world, truly faithful, by bringing forth plenty of good works unto the glory and honour of thy name, who, with God the Father, and God the Holy Ghost, livest and reignest true God, world without end. Amen.

A PRAYER FOR CHARITY.

O most gentle Saviour, thy holy apostle writeth that the end of the commandment is love that cometh of a pure heart and of a good conscience, and of faith unfeigned. For he that loveth thee his Lord God with all his heart, with all his soul, with all his mind, with all his strength, and his neighbour as himself, fulfilleth the whole law. For the law and the prophets require no more of us than love, even to love thee our Lord God above all things, and our neighbour as ourself. Without this love, all that we do, seem it ever so praiseworthy in the sight of men, is abominable before thee. Yes, as thy blessed apostle saith, Though I spake with the tongues of men and angels, and yet I had no love, I were even as a sounding brass or as a tinkling cymbal. And though I could prophesy, and understand all secrets, and all knowledge, yea, if I had all faith, so that I could move mountains out of their places, and yet had no love, I were nothing, and though I bestowed all my goods to feed the poor, and though I gave my body to be burned, and yet had no love, it profiteth me nothing. For by love are we known to be thy disciples, even as the devil's children are known by hatred and maliciousness. And the love, O Lord, that thou requirest of us is no worldly or fleshly love, (for if any man love the world, the love of the Father is not in him: and whosoever will be a friend of the world, is made the enemy of God,) but godly, spiritual, sincere, true, and pure love, even such love as suffereth long, is courteous, envieth not, doeth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her own, is not provoked to anger, thinketh

not evil, rejoiceth not in iniquity, but rejoiceth in the truth; suffereth all things, believeth all things, endureth all things.

This godly love, this Christian charity, give thou unto us, O good Lord, that we may unfeignedly and with all our heart love thee, our Lord God, who so dearly lovedst us, that thou gavest thyself for us, an offering and a sacrifice of a sweet savour to God. Take away from us the love of worldly things, which though they appear ever so pleasant and beautiful, are notwithstanding mere vanity, and give us grace so to use this world as though we use it not: for the fashion of this world passeth away. Make us also to abhor the filthy and vile pleasures of the corrupt flesh, and by no means to be entangled with the love of them, the end whereof is dishonour, shame, corruption, destruction, and damnation; and kindle our hearts so fervently with thy love, that nothing may delight and please us, but only thou, and whatsoever may make unto thy glory, and is agreeable unto thy blessed commandment; so that thou only, mayest be our love, our delight, our joy, our mirth, our solace. And whatsoever is without thee, and estranged from thy love, let it be counted of us more vain than vanity itself, and more filthy than the very dung. Grant also, that from this our love towards thee, there may issue out a vehement and burning love toward our neighbours, yea, toward our very enemies; that we may love them from the very heart, yea, even as ourselves; pray for them, give them good counsel, help them, defend them, succour them, provide for their necessities, and deal with them in all things as we wish to be dealt withal. O Lord God, thou art love, and he that dwelleth in love dwelleth

in thee, and thou in him: grant that in this world we may so dwell together through love, thou in us, by thy Holy Spirit, and we in thee by faith, that after our departure from this vale of misery, we may be placed with thee in thy heavenly mansion, and so continue with thee in glory for ever and ever. Amen.

A PRAYER FOR A GODLY LIFE.

O merciful Father and everlasting God, it greatly grieveth us, that we, through the grievous and continual assaults of our enemies, are not able to pass our years in this world with such purity of life as we ought, and as thou requirest of us. Verily we are on every part so besieged and compassed round about of our adversaries, that scarcely at any time we can be free from their pestiferous and deadly darts, or yet have so much respite as once to breathe toward true godliness. O most loving God, thou art our Father, and we thy children; convenient therefore is it, that we thy children represent and openly declare in our conversation, the manners of thee our Father. Thou art good, gentle, loving, charitable, merciful, patient, long-suffering, holy, righteous, and faithful. It, therefore, becomes us thy children, in our living to practise goodness, gentleness, love, charity, mercy, patience, long-suffering, holiness, righteousness, faith. Thou hast given us an example, that even as thou hast done, so we likewise should do. If we say we dwell in thee, we ought to walk as thou hast walked. For thou hast called us, not to uncleanness, but unto holiness. Thou hast delivered us from the power of our enemies, that we, being without fear, should serve thee in holiness and righteousness all the days of our life. The blood of thy

Son Jesus Christ hath cleansed us from all sin; not that we should continue in darkness, but rather walk in the light, as thou art in the light. Thy loving-kindness hath appeared unto all men, not that we should follow ungodliness and worldly lusts, but that we should live soberly, righteously, and godly in this present world. Thou didst choose us in Christ, before the foundations of the world were laid, that we should be holy and without blame before thee through him. We are thy workmanship, created in Christ Jesus unto good works, which thou ordainest afore that we should walk in them.

Forasmuch then as all the benefits which thou hast bestowed upon us, are given us unto this end, that we should walk worthy of thy kindness, represent thine image in our conversation, mortify the flesh and the lusts thereof, and have nothing to do with Satan or the world; but lead a good life, garnished full of good works, and in all points fashioned after the rule of thy blessed word; we most heartily pray thee to endue us with thy Holy Spirit, which may take away our stony heart, and give us a new, fleshy, and soft heart. Kill that old man in us which is corrupt through deceitful lusts, and fashion in us that new man which is made after thy image and likeness, in righteousness and true holiness. Suffer us not to give over ourselves again unto our old lusts and concupiscences, wherewith we were led when we knew not thee nor thy Son Christ; but even as thou who hast called us art holy, so likewise grant that we may be holy in all our conversation.

O merciful God, not the hearers of thy law, but the fulfillers of it, shall be justified before thee. Neither shall every one that sayeth unto thee, Lord

Lord, enter into the kingdom of heaven, but they that do the will of thee our Father which art in heaven. To confess thee with our mouth, and to deny thee with our deeds, worketh rather our damnation than salvation. For the true knowledge of thee consisteth not in talking, but in walking, not in favouring but in following, not in loving but in living. To promise thee by mouth that we will work in thy vineyard, and yet to work not at all, declares us not to be thy sons. To boast of the justification of faith, and not to bring forth the fruits thereof; to glory in the merits of thy Son Christ, in his blood, death, and passion, and not to live worthy of his kindness; to profess thy holy gospel, and not to walk according to the doctrine thereof; to be baptized in thy name, and not to mortify our members which are of the earth, nor to walk in a new life; to be partakers of thy divine mysteries, and not to be made one spirit with thee, what availeth it? We are thy friends, if we do those things that thou commandest us. We are thy servants, if we be obedient to thy will. We are thy sons, if we honour and reverence thee according to thy word. We seek thy glory, if we attempt nothing whereby thou shouldest be dishonoured. Leading a life conformable to thy blessed will, we shall provoke the very enemies of thy truth to praise thee; but if contrariwise, thou shalt be evil spoken of. Grant, therefore, we beseech thee, that our life may answer to our profession, and that the light of our good works may so shine before men, that they, seeing our godly conversation, may glorify thee our heavenly Father. Amen.

A PRAYER AGAINST THE TEMPTATIONS OF THE DEVIL, THE WORLD, AND THE FLESH.

Albeit, O most mighty Captain, most valiant Warrior, and most triumphant Lord Christ Jesus, thou by thy death, hast put down him that had lordship over death, that is to say, the devil, that thou mightest deliver them who through fear of death, were all their lifetime in danger of bondage—and albeit thou hast spoiled rule and power, and made a show of them openly, and hast triumphed over them in thine own person, and by this means delivered us from the hands of our enemies, that we might serve thee all the days of our life, in such holiness and righteousness as are acceptable before thee; yet the devil, for the old malice which he hath borne against man from his first creation, (for through envy of the devil, death entered into the world,) goeth forth still to rage against us; and walketh about like a roaring lion, seeking whom he may devour; and, if he were not restrained by thy godly power, he would surely swallow us up, so great is his tyranny, so mighty is his power. He prevailed against our first parents, yea, and that in the state of their innocency and immortality. He afterward attempted others, and prevailed, whereof some, notwithstanding, were the chosen vessels of mercy. Hereof getting courage unto himself, he feared not to assail thee with his subtle temptations. O! is it then to be thought that he will let us alone, so feeble, so weak, and ready at every moment to be overthrown? Thou thyself callest him the prince of this world, and thy holy apostle nameth him the god of this world. Strong must he needs be, and of no small might, whom thy holy word so term-

eth; strong indeed in comparison of us, but weak and of no force, being compared with thee. This prince, this god of the world, hath the reprobate and the wicked already at his command, and thou dost suffer him continually to war against thine elect and chosen people, to exercise and try their faith, to prove their constancy, and in this their conflict to occasion them by hearty prayers to flee unto thy holy name, which is a strong tower and mighty fortress for so many as repair unto it; that they, getting aid at thy hand, may not only enter into battle with this their great and immortal enemy, but also, by the power of thy might, overcome him and put him to flight. And as thou hast given Satan this liberty to tempt, to exercise, prove, and try us, whether we be constant in thy faith and word or not, so doth he take thy proffer. And although thou sufferest him thus to do for our great profit and advantage, for we know that all things work for the best unto them that love God, even that we, of ourselves being weak, should have a glorious triumph and noble victory over him, through the mighty power of thee our chief Captain, yet hereof he takes occasion to seek our destruction. And that he may bring this to pass, besides the innumerable companies of hellish spirits, he takes unto himself two other our most cruel enemies, the world and the flesh. The one with his vain pleasures, the other with her carnal lusts, so compass us round about, that if thy help were not present to us, we must needs perish.

O loving Lord, and most gentle Saviour, thou seest our weakness, misery, and no strength. Thou knowest again the valour, might, and power of our adversaries. Our strength is no more to be compared with

their might, than the strength of little David with the mighty power of great Goliath. Our spear, our sword, our shield, will do nothing in this behalf. Notwithstanding, Lord, we do not despair. For although there be not so great strength in us, that we may be able to resist this great company that cometh against us, yet have we this one refuge and succour, even to lift up our eyes unto thee, and to say, Our help cometh from the Lord our God who made heaven and earth. If God be on our side, who can be against us? The battle, O Lord God, is thine; our faith therefore is, that thou wilt give our enemies into our hands. Thou taughtest us to pray that we may not be led into temptation, and hast promised us that thou wilt not suffer us to be tempted above our strength, but wilt, in the midst of the temptation, make a way for us to escape. Thou art faithful, fulfil therefore thy promise. And forasmuch as thy good pleasure is, that we shall manfully fight with these our enemies, (for what is the life of man in this world but a continual warfare?) and no man is crowned, except he strive lawfully, we, with our very heart despairing of our own strength and courage, most humbly beseech thee to be our Captain, and valiantly to defend us against our enemies, that they may not prevail against us.

Make us strong in thee, O Lord, and in the power of thy might. Put thy holy armour upon us, that we may stand stedfast against the crafty assaults of the devil. For we wrestle not against flesh and blood, but against rule, against power, and against worldly rulers of the darkness of this world, against spiritual wickedness in heavenly things. For this cause, O most sweet Saviour, put upon us thy holy armour,

that we may be able to resist in the evil day, and stand perfect in all things. Give us grace, therefore, to stand, and to gird our loins about with verity, having on the breast-plate of righteousness, and shod with shoes prepared by the gospel of peace. But above all, grant that we may take unto us the shield of faith, wherewith we may be able to quench all the fiery darts of the wicked, and put on the helmet of salvation, and the sword of the Spirit, which is thy blessed word. Grant also, that we, being thus godly armed, may, through thy power, might, and strength, not only enter battle with our enemies, but also valiantly fight with them, courageously put them to flight, and triumphantly carry away a glorious victory over them. So shall it come to pass that we, being valiant conquerors, through thy help, shall receive at thy hand, according to thy promise, manna to eat that is hid; and a white stone, and in the stone a new name written which no man knoweth, saving he that receiveth it. Lord, for thy mercies' sake, grant us these our petitions; so shall we praise and magnify thy blessed name for ever and ever. Amen.

A PRAYER FOR THE REMISSION OF SINS.

O Lord God, if we, wretched sinners, had not loving promises of thy tender mercy in the holy scriptures, for the comfort of our weak consciences and sorrowful hearts, we could see none other remedy, so great and infinite are our sins, but that we must needs despair. But forasmuch as whatsoever things are written, are written for our learning, that through patience and comfort of the scriptures we may have hope, our sins, although ever so many and abominable, do not

so much make us sorrowful, as thy loving-kindness and tender mercies make us glad. Our sins, we confess, are innumerable; but thy mercies are also infinite. Thou art that most gentle Lord, who willeth not the death of a sinner, but rather that he turn and live. Thou confessest that thou camest into this world to save sinners, to call, not the righteous, but sinners unto repentance, and to seek that which was lost. Thou callest unto thee all them that are diseased and laden with the heavy burden of sin, and promisest that thou wilt ease them. Yea, by the prophet thou sayest, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."[1] Yea, thou sayest moreover, that for thy own sake, even for thy mercy and name's sake, thou wilt be good unto us, favour us, and so cast away all our sins behind thy back, that thou wilt never remember them more. O Lord, thou art the God who cannot lie, thou art the Truth itself, thou art faithful in thy words, and holy in all thy works. For according to these thy loving promises, hast thou ever dealt with the children of men, whensoever they repented and turned unto thee. When they forsook their sinful living and calling upon thy holy name, thou forgavest all their sins, and healedst all their infirmities. Thou savedst their life from destruction, and crownedst

[1] Isaiah i. 16, 17, 18.

them with mercy and loving-kindness. For thou, O Lord God, art full of compassion and mercy, long-suffering, and of great goodness. Thou wilt not alway be chiding, neither wilt thou keep thine anger for ever. Neither wilt thou deal with us after our sins, nor reward us according to our wickedness. For look, how high the heaven is in comparison of the earth, so great is thy mercy toward them that fear thee; look, how wide the east is from the west, so far dost thou set our sins from us. Yea, like as a father pitieth his own children, even so art thou merciful unto them that fear thee. For thou knowest whereof we are made, thou rememberest that we are but dust; that a man in his time is but as grass, and flourisheth as a flower of the field; for as soon as the wind goeth over it, it is gone, and the place thereof knoweth it no more. But thy merciful goodness, O Lord, endureth for ever and ever, upon them that fear thee. Of this thy loving-kindness and tender mercy, who at any time hath not tasted, if he sought it with all his heart. Forgavest thou not David both his adultery and murder, when he repented and confessed his sin? How oft didst thou call back the plagues of thy vengeance, when the children of Israel lamented their sins and turned unto thee!

How merciful didst thou show thyself to the Ninevites, when they repented and humbled themselves in thy sight! How lovingly spakest thou to that sinful woman in thy gospel, and forgavest her all her sins, because she repented and believed! Peter, thy disciple, although most cowardly denying thee, after that he had bitterly wept and lamented his sins, thou didst behold with thy merciful eye, and favourably receivedst him again into the number of thy holy

apostles. One of them that died with thee, being both a thief and a murderer, after that he had called unto thee for grace, thou didst promise to place with thee in paradise. Many other notable examples of thy great mercies find we in the holy scriptures, which will not suffer us to despair of thy clemency and goodness, be our sins and wickedness ever so many; but they rather do encourage us, boldly to come unto the throne of thy grace, that we may receive mercy, and find grace to help in time of need. O most gentle Saviour, thou art that most loving Shepherd, who diligently soughtest the wandering sheep, lovingly layedst it upon thy shoulders, and tenderly broughtest it home again. Seek us who have so long run astray, lay us upon thy merciful shoulders, and bring us home again unto the company of thy faithful. Thou art that most merciful Samaritan, who beholding the miserable state of the wounded man with thy pitiful eye, came unto him, made his wounds clean, poured in wine and oil, bound them up, laid the sick man upon thy beast, and carried him unto the inn, and never left him till he was perfectly whole. O most loving Saviour, vouchsafe also, with thy merciful eye to look upon our wretched state, which without thy help must needs perish. Our wounds are deadly wounds, and cannot be healed of any, either in heaven or in earth, but of thee alone, who art the true Physician, and alone healest them that are contrite in heart. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither

bound up, neither mollified with ointment."[1] Let it therefore please thee, of thy great goodness to make clean our wounds, to pour in the wine and oil of spiritual gladness, to bind them up, and never to leave us till thou hast made us perfectly whole, and hast brought us into thy heavenly kingdom. Heal thou us, O Lord, and we shall be healed; save thou us, and we shall be saved.

Thou art the most tender Father, who receivest home again with embracing arms that lost son who had wasted all his goods with riotous living. So soon as he returned unto thee, repented him of his disorders, confessed his sin, and humbled himself in thy sight, thou hadst compassion on him, and came and fell on his neck and kissed him. Thou didst command thy servants also to bring forth that best garment and put it on thy son, and to put a ring on his hand, and shoes on his feet. Thou gavest commandment also to fetch a fatted calf and to kill it, and saidst, Let us eat and be merry, for this my son was dead, and is alive again; he was lost, and is found. Show this thy favour, O most gentle Father, to us thy children also, who have ungodly used the godly and virtuous gifts which thou both friendly and liberally gavest unto us. The remembrance of this our prodigal and licentious living sorely grieveth us, and we are heartily sorry that we have so grievously offended thy fatherly goodness. Notwithstanding, according to thine accustomed goodness, we most humbly beseech thee, for thy name's sake, to have mercy on us, to forgive us our sins, and to receive us again into thy favour. Put on us that new garment

[1] Isaiah i. 5, 6.

of innocency, that precious ring of faith wherewith we are married unto thee; and those most godly shoes of the evangelic peace, that we may walk from henceforth in the ways of thy holy commandments, and do that which is pleasant in thy sight. Give us grace so unfeignedly to repent and to amend our lives, that the angels of heaven may rejoice at our conversion; and so wash us from our sins more and more, that at the last we may be clean, and appear beautiful in thy heavenly Father's sight, through thee our only Saviour, who with the same thy Father and the Holy Ghost, livest and reignest, one true and everlasting God, world without end. Amen.

A PRAYER FOR A COMPETENT AND NECESSARY LIVING.

O heavenly Father, thy Son and our Lord taught us to ask our bodily food of thee, and all other things that are necessary for the preservation of this our mortal and corruptible body. For thou art that Lord who givest meat to the hungry. Thou feedest all thy creatures in due time. Thou openest thine hand and replenishest all living things with thy blessing. Thine eyes are upon them that fear thee, and upon such as trust in thy mercy, that thou mayest deliver their lives from death, and nourish them in the time of hunger. They that fear thee shall have no scarceness, neither shall they want any good thing that seek thee. Never was it seen that the righteous man was forsaken, neither have his children begged their bread on the earth. How wonderfully didst thou feed thy servant Elias, when thou sentest him meat twice in a day by the ravens! How marvellously didst thou increase the oil and meal of the widow of Sarepta!

How didst thou provide for thy servant Daniel when he was in prison for setting forth thy glory! How wonderfully didst thou feed the children of Israel, by sending them meat down from heaven by the space of forty years in the wilderness! The fowls of the air thou dost feed, which neither sow nor reap, nor yet carry into the barns. Thy Son also, (that we may depend on thy fatherly providence and not despair of a competent living,) fed many thousands with a few loaves of bread and a little number of small fishes. He also at a marriage turned water into wine, to shew that those who live according to thy blessed word, every one in his vocation, shall want no good thing. Thou art the very living God, who givest us abundantly all things to enjoy them. Thou art our Father, thou therefore wilt not suffer us thy children to perish for hunger. Thou art our Lord, and therefore wilt not suffer us thy servants to die for want of clothes. Thou feedest the heathen and the brute, even beasts; is it then to be thought that thou wilt leave us succourless, who believe in thee, call on thy holy name, and hang on thy fatherly providence? We, therefore, being thoroughly persuaded that all good things, pertaining either to the body or to the soul, come from thee alone; doubting also nothing of thy bounteous liberality, and liberal bounty, toward them that with strong faith depend on thy fatherly providence, are bound at this present to come unto thy divine Majesty, most humbly beseeching thee to work in us, through thy Holy Spirit, a mind content with what is sufficient, seeing that no man's life standeth in the abundance of the things which he possesseth; seeing, also, that we are strangers and pilgrims in this world, and have here no

continuing city, but seek one to come; again, seeing we brought nothing into the world, neither shall we carry anything out of it. For naked came we out of our mother's womb, and naked shall we return to the earth again. Take away from us all superfluous worldly cares, and teach us to be content with food and raiment. Suffer us not, after the manner of the heathen, to be careful for worldly things, as though thou hadst no care for us; but teach us, first of all, to seek thy kingdom and the righteousness thereof, and so to look for all worldly and temporal things at thy merciful hand. O Lord, give us neither poverty nor riches, only grant thou us a necessary living, lest if we be full we deny thee, and say, What is the Lord? And lest we, being constrained through poverty, fall into stealing and forswear the name of the Lord our God. Lord, let it so come to pass for thy dear Son's sake, Jesus Christ our Lord and Saviour. Amen.

A PRAYER TO BE SAID BEFORE THE SERMON.

Thy word, O Lord, is a lantern unto our feet, and a light to our pathways. For it sheweth unto us evidently how we ought to walk, and turn neither on the right hand nor on the left, but even that way which thou hast appointed, that we may live and please thee. Thy law also is a perfect and undefiled law, it turneth souls, and giveth wisdom even unto babes. Thy statutes are right, and rejoice the heart; thy commandment is pure, and giveth light unto the eyes. Through thy word, which thou hast left here among us, are we made clean; for it is thy power unto salvation to every one that believeth. To hear this thy word, which is sweeter than the honey or

the honeycomb, and more precious than gold, pearls, or precious stones, we are come hither at this present, O most merciful Father, desiring thee to send both to thy preacher and to us, thy Holy Spirit, that he may teach nothing but thy pure word and the glorious gospel of thy most dear Son; again, that we may diligently note and repose in our memory, whatsoever shall be godly and truly spoken of him. And forasmuch as neither he that planteth nor he that watereth is anything, but thou, O God, who givest the increase, we most entirely pray thee, that the seed of thy blessed word, which shall now be sown among us, may fall into our hearts as into a good ground, and by no means be choked up of thorns, nor dried up for want of moisture, nor yet be carried away of the birds of the air; but through the working of the Holy Ghost, so take root in our hearts, that it may bring forth plenty of good fruit, unto thy glory and the health of our souls. Amen.

A THANKSGIVING AFTER THE SERMON.

We render unto thee, O heavenly Father, most hearty thanks for this spiritual and heavenly nourishment of thy blessed word, wherewith our souls are not only well refreshed at this present, but also our faith is strengthened, our love is kindled, and our consciences quieted. We most humbly beseech thee to give us grace, not only to be hearers of the word, but doers also of the same; not only to love, but also to live thy gospel; not only to favour, but also to follow thy godly doctrine; not only to profess, but also to practise thy blessed commandments; that whatsoever we outwardly hear, or inwardly believe, we may shew forth the same in our conversa-

tion and living, unto the honour of thy holy name, the comfort of our Christian brethren, and the health of our souls. Amen.

A PRAYER TO BE SAID BEFORE THE RECEIVING OF THE HOLY COMMUNION.

Thy love towards us, O most gentle Saviour, is so great and immeasurable, that it can by no means be expressed by mouth, nor sufficiently conceived in heart. For love to us, without any deserts on our behalf, freely and willingly, at thy heavenly Father's commandment, thou didst come down from the glorious seat of thy divine Majesty: thou didst take very flesh, and become perfect man, of the substance of the pure and undefiled Virgin Mary, through the operation of the Holy Ghost; thou didst teach the will of thy heavenly Father, confirming the same with wonderful miracles, unto the great comfort of many who then lived, and unto the perfect establishment of our faith who live at this present. After thou hadst endured affliction in this world certain years, the time fore-appointed from everlasting of thy heavenly Father drawing nigh, that thou wouldest give thyself an oblation and sweet-smelling sacrifice to God the Father for the sins of the whole world, even so many as repent, believe, and amend; willing that so noble and worthy a benefit of our redemption should not be forgotten, nor fall out of remembrance, which is the only anchor of our salvation, and the only comfort of weak consciences; when thou hadst eaten the paschal lamb with thy disciples, according to the appointment of the law, thou didst take bread into thy hand, gavest thanks to thy heavenly Father, breakedst it, and deliveredst it to thy disciples, say-

ing, "Take ye, eat ye, this is my body, which is betrayed for you; do this in the remembrance of me."

Because the inestimable benefit of our redemption, brought to pass by the one and only oblation of thy blessed body, should not be forgotten, thou breakedst bread in the sight of thy disciples, and gavest it unto them, commanding them to eat it in remembrance of the breaking of thy body, which then was betrayed by thy traitorous disciple Judas, the son of perdition, and which the day following was truly broken on the cross for our ransom, deliverance, and salvation. Here didst thou appoint the breaking of the bread among the faithful, gathered together for the purpose, a worthy and blessed memorial of thy body broken. And because the breaking of thy body should be the better remembered, thou didst ennoble the bread with the name of thy body, when, notwithstanding, it was only the figure, sign, token, and memorial of thy holy body. In like manner, when supper was done, thou didst take the cup into thy hand, gavest thanks to thy heavenly Father, and deliveredst it to thy disciples, saying, "Drink of this, all ye. For this is my blood of the New Testament, which shall be shed for many, for the remission of sins. This do, as often as ye drink it, in the remembrance of me."

O most merciful Redeemer and gentle Saviour, we are come together at this present to celebrate the memorial of thy blessed and glorious passion, and to eat and drink this bread and wine, in the remembrance of thy blessed body-breaking, and thy precious blood-shedding, most humbly and from the very heart beseeching thee to give us grace worthily to eat this bread and drink of this cup, lest by the unworthy

receiving of them we be guilty of thy body and blood; and so eat and drink our own condemnation. And that we may come the more worthily unto this thy table, grant, we most entirely pray thee, that we may so earnestly be at defiance with all sins, and so inwardly be ashamed that we at any time have so grievously offended thy divine Majesty, by attempting anything that is not agreeable to thy good pleasure, that from henceforth we may not only loathe, detest, and abhor whatever is displeasing unto thee, but also embrace and lay hand on that which is good and acceptable in thy sight. Forgive us all our sins, and give us grace, even with our whole heart, to love all men, yea, our very enemies; and not only to forgive all such as have offended us, but also to be ready at all times, to do for them whatsoever good or pleasure we are able. And that we may be the more welcome unto thee, and be found meet and worthy guests to sit at this thy table, and to eat of these thy blessed gifts, that our souls may be well comforted, nourished, fed, and made joyful by the worthy receiving of them, clothe us, we pray thee, with that wedding garment, even true and lively faith, wherewith our hearts are purified, wherewith we are married unto thee and made one flesh and one blood with thee; wherewith we are justified and counted righteous in thy sight. And grant that through the same faith we may earnestly set the eyes of our minds on these thy most sweet and loving promises, My body shall be broken for you; my blood shall be shed for you. And this without any doubting for remission of all our sins at thy heavenly Father's hand, according to thy most gentle promises, yea, and that not for our good deeds or merits, which in this behalf are none,

but for the worthiness of thy blessed passion, for the dignity of thy precious blood, and for the only and alone sacrifice of thy holy body. For that, O Lord, is the salve which healeth our souls. That is the medicine which comforteth our weak and troubled consciences. That is the living bread; whosoever eateth of that bread shall never hunger, but live for ever. That is the jewel of joy which maketh our sorrowful hearts rejoice. That is the mighty bulwark, the strong defence, the sure fortress, that preserveth and keepeth us harmless against Satan, sin, death, hell, desperation, and all the infernal powers.

To come to the table, to be present at the supper, to hear and see what is there done, yea, and to receive the holy mysteries of thy body and blood there set forth unto us, profit us nothing at all if we faithfully believe not that thy body was broken, and thy blood shed, for our sins, and that by the alone oblation thereof, done once for all, our sins are forgiven us, thy heavenly Father reconciled unto us, his wrath stirred up through sin against us, is pacified, quietness of conscience and everlasting life are given us; but it rather turneth to our damnation, because we eat of this bread and drink of this cup unworthily; and shall with that hypocrite who presumed to come unto the marriage, not having the wedding garment, be bound hand and foot, and cast into utter darkness, where weeping and gnashing of teeth shall be. Therefore, we most humbly beseech thee to give us grace, according to thy holy apostle's counsel, diligently to try, prove, and examine ourselves, whether such repentance, such faith, such love, such disposition towards all godliness, be found in us, or not, as thou dost require of them who will come worthily

and with profit unto thy table. And, forasmuch as it is thy gift to repent heartily, to believe truly, to love unfeignedly, and to be disposed earnestly to embrace true godliness, and to go forward in the same, from virtue to virtue unto the end; grant, we most entirely pray thee, we may so repent, that the fruits of repentance may be found in us; so believe, that we may acknowledge thee our alone Saviour; so love, that all our affection may be set on thee alone; and so embrace true godliness, that our whole life may be a clear mirror of all virtue and goodness. So shall we, through thy mercy, be found worthy guests of this thy table, and receive these holy mysteries unto the salvation of our souls; yea, so shall we be well assured of the remission and forgiveness of all our sins, by the breaking of thy blessed body, and the shedding of thy precious blood; our consciences shall be quiet, our hearts shall be filled with all true and spiritual joy; we shall triumph over Satan, sin, death, hell, and desperation; we shall be partakers of all the fruits and merits of thy blessed passion, and be made one body with thee, and fellow-heirs of everlasting glory. O Lord God, let it so come to pass for the honour of thy name. Amen.

A SHORT PRAYER TO BE SAID AT THE RECEIVING OF THE MYSTERY OF CHRIST'S BODY IN THE HOLY COMMUNION.

O heavenly and blessed Father, I render unto thee most hearty thanks for all thy benefits which thou hast shewed unto me, most wretched sinner, but especially for that most sweet-smelling sacrifice, which thy only-begotten Son offered unto thee on the altar of the cross, by giving his most pure and

undefiled body unto the death, for the redemption of mankind; in remembrance whereof, according to thy well-beloved Son's ordinance, I now receive this holy bread, most entirely beseeching thee that I may both be partaker of the merits of thy dear Son's body breaking, and also lead a life worthy of so great a benefit, unto the glory of thy name. Amen.

A PRAYER TO BE SAID AT THE RECEIVING OF THE MYSTERY OF CHRIST'S BLOOD IN THE HOLY COMMUNION.

O blessed and merciful Father, thy love toward me, sinful creature, is so exceeding great and unspeakable, that I cannot but give unto thee most humble thanks, for the shedding of the most precious blood of thy dear Son Jesus Christ, by the virtue whereof, thy wrath stirred up against me, wretched sinner, is pacified, my ransom is paid, the law is fulfiled, my enemies are overcome and put to flight. In remembrance of this, so noble a victory, and of so great a benefit, I am come unto this thy table, O merciful Father, to drink of this oup; desiring thee, that as my outward man is comforted by the drinking of this wine, so likewise my inward man may be comforted and made strong, by true faith in the precious blood of thy most dearly-beloved Son. O Lord, and my heavenly Father, give me thy Holy Spirit, which may so rule and govern my heart, that I may never be unthankful, nor forgetful of this thine exceeding great kindness, but so train my life according to thy blessed will, that whatsoever I do, speak, or think, may be unto the glory of thy blessed name, and the health of my soul, through Jesus Christ our Lord. Amen.

A THANKSGIVING AFTER THE RECEIVING OF THE COMMUNION.

We thank thee, O heavenly Father, for the blessed passion and glorious death of thy dearly-beloved Son, our Lord and Saviour Jesus Christ; by whom, and by whose holy wounds, we faithfully believe and are assuredly persuaded that thy wrath is not only pacified towards us, but that thou art also now become our most merciful Father, and hast freely forgiven all our sins, restored unto us thy heavenly grace, and made us sons and heirs of thy eternal glory. And because we should not doubt of thy fatherly goodness towards us, set forth in the death of thy Son, the same thy Son Christ Jesus our Lord hath left unto us, not only his holy word, but also a blessed memorial of his death and passion, set forth in the holy bread and holy wine which we at this present have received, both for the remembrance of the breaking of his blessed body, and the shedding of his most precious blood, and also for the quietness of our conscience, and for the assurance of the remission of our sins through faith. We beseech thee, O heavenly Father, that we be never unmindful of this thy exceeding great kindness, nor unthankful for thy manifold and unspeakable mercies declared unto us in the glorious death of thy well-beloved Son; but so work thou in us through thy Holy Spirit, that we may be made worthy members of that body, whereof thy Son and our Saviour Jesus Christ is the Head. And grant, that we may so faithfully believe in thee, and so fervently love one another, always living in thy fear, and in the obedience of thy holy law and blessed will, that we being fruitful in all

godly and Christian works, may train our life according to thy good pleasure in this transitory world, and after this frail and short life obtain the true and immortal life, where thou, with thy dearly-beloved Son our Lord and Saviour Jesus Christ, and the Holy Ghost, that most sweet Comforter, livest and reignest one true God, in all honour and glory, world without end. Amen.

A THANKSGIVING UNTO GOD FOR SENDING HIS SON INTO THIS WORLD TO DIE FOR OUR SINS.

O most loving and heavenly Father, whithersoever we turn our eyes, we behold with wonder the bottomless seas of thine unspeakable goodness towards mankind. After the fall of the sinful angels, what an exceeding great kindness was this, to make man after thy similitude, image and likeness, that he and his posterity might furnish and occupy those places in thy glorious kingdom, which the proud and disobedient angels lost by their proud disobedience and disobedient pride; not only to make man, but also to provide aforehand all things necessary for him; yea, to make him lord and ruler of all things contained in the earth under thee his Lord God! O what a wonderful loving-kindness was this? Again, to preserve, keep, and defend man, to watch continually over him, whether he wake or sleep, as the diligent and careful shepherd watcheth over his flock, that no evil befall man; and to direct his thoughts, counsels, and devices unto the best, never leaving him, till thou hast brought him unto thy heavenly kingdom. O who is able with tongue to express, or with heart to think this thy hearty good-will toward man! These benefits, O most merciful Father, are exceeding

great tokens of thy dear love toward mankind; but the gift of thy only-begotten Son Jesus Christ our Lord, whom thou gavest unto us to be our Saviour, our Redeemer, our peace-maker, our wisdom, our sanctification, and our righteousness, is the most excellent gift and the most precious treasure. A child to be born for our sakes! The Son of the most high God to be given us, to be our own for ever! O love passing all love! O kindness rather to be marvelled at, than by mouth to be uttered. God the Father so dearly to love the world, that he should give his only-begotten Son, that every one that believeth in him may not perish, but have everlasting life! God the Father to send his Son into the world, not to condemn the world, but that the world through him should be saved! God the Father not to spare his own Son, but to deliver him even unto death for us all, yea, and with him even to give us all things! O most gentle kindness, exceeding all love and kindness! Wonderfully, O most loving Father, doth this set forth thy hearty love toward us, that when we were yet ungodly and wicked sinners, thou gavest thy Son to die for our sins. He was wounded for our offences, and smitten for our wickedness. The pain of our punishment thou layedst upon him, and with his stripes were we healed. Through him, O Lord, didst thou pardon all our sins. It was thy good pleasure to bruise him, that when he had made his soul an offering for sin, he might see long lasting seed. For he is thy righteous servant, who with his wisdom doth justify and deliver the multitude, for he hath borne away our sins. In his name, and in none other under heaven, doth our salvation consist. By him are we at peace with thee our Lord God.

By him have we redemption through his blood, even remission of our sins. By him are we delivered from the power of darkness, and translated into thy heavenly kingdom. By him hast thou reconciled all things unto thyself. By him hast thou set at peace, through the blood of his cross, both things in heaven and things on earth. By him hast thou quickened us, and forgiven us all our trespasses. He hath put out the handwriting that was against us, contained in the written law. Yea, he hath taken that handwriting out of the way, and hath fastened it to his cross; and hath spoiled rule and power, and hath made a show of them openly, and hath triumphed over them in his own person.

He is the seed of the woman that treadeth down Satan's head. He is that seed in whom all the nations of the earth shall be blessed. He is that Lord who alone hath trodden the wine-press, neither was there any at all that helped him. He is that Saviour who saveth his people from their sins. He is that thy well-beloved Son, for whose sake thou art well pleased with man. He is that Bread of life which came down from heaven; if any eat of that bread, he shall live for ever. He is that good Shepherd who gave his life for his sheep. He is the resurrection and the life; who so believeth on him, although he were dead, shall live, and every one that liveth and believeth in him shall never die. He is that mighty Prince that hath overcome the world. He is the perfect fulfilling of the law, to justify all that believe. He hath delivered us from the curse of the law, when he was made a curse for us. He, in his own person, hath purged our sins. He, through death, hath put down him that had rule over death,

that is to say, the devil, and hath made us free from the danger of bondage. He, with one offering of his blessed body, hath made perfect for ever them that are sanctified. He, now in the end of the world, hath appeared, once for all, to put sin to flight, by the offering up of himself. He hath loved us and washed us from our sins in his own blood, and made us kings and priests unto thee, God his Father. Inestimable are the treasures, and infinite are the pleasures which we receive of thee, through this thy Son Jesus Christ our Lord and Saviour. And this thy well-beloved and only begotten Son, with all his, hast thou given unto us, so that he and all that he hath is ours, and we may through thy gift justly claim it to be our own. For this thy Fatherly love and unspeakable kindness in giving thy Son unto death for our sake, and for all thy other benefits which we have received at thy merciful hand through him, we give thee most hearty thanks, desiring thee that we never commit anything, in thought, word, or deed, that may offend thy divine Majesty; but, calling to remembrance, that we are not redeemed with corruptible silver and gold from our conversation, but with the precious blood of Christ, as of a lamb undefiled and without spot, we may live worthy of this thy kindness, and show ourselves obedient children to thee, our heavenly Father, not fashioning ourselves any more unto our old lusts of ignorance; but as thou, who hast called us, art holy, even so in like manner may we be holy in all our conversation and living, unto the glory of thy blessed name. Amen.

A THANKSGIVING UNTO GOD FOR ALL HIS BENEFITS.

We most heartily thank thee, O Lord God our hea-

venly Father, for thy manifold and inestimable benefits which thou hast given unto us, both for our body and soul, yea, and freely, even of thine own goodness without our desert. We thank thee, that it hath pleased thee of thy great mercy, first to create and make us according to thine own image and likeness, and to place us in joyful paradise, where we should have continually remained in a blessed and quiet state, if, through the subtle and deceitful suggestions of Satan our old enemy, we had not transgressed thy holy commandments. We thank thee also, O most gentle Father, for thy loving kindness, which thou showedst unto us, when we all were perished and lost through the sin of our first father, Adam. For when thou mightest justly have condemned us, and cast us into perpetual damnation, thou, like a father of singular great love, hadst pity on us, and savedst us by the death and passion of thy well-beloved Son our Lord and Saviour Jesus Christ, who gave himself a ransom for all our sins, and paid a sufficient price by his precious blood for all the wickedness that we at any time heretofore have committed, or hereafter shall commit, through our frailty or weakness, so that we repent, believe and amend. Neither wast thou thus contented, that he should only die for our sins, but thou also didst raise him up again for our justification, and to make us righteous in thy sight. Moreover, after that he had showed himself unfeignedly alive to his apostles, by manifest and evident tokens, certain days after his resurrection, through the power of his Godhead, he ascended up into heaven, perfect God and perfect man; where he now sitteth on thy right hand, and maketh intercession for us, being our only Mediator and Advo-

cate. From thence we look for him to come again at the day of judgment, not as a cruel judge to condemn and cast us away, but as a most loving Lord and gentle Saviour, to carry us with him into everlasting glory; there, world without end, to remain in such joys as eye hath not seen nor hath ear heard, nor yet is any heart able to think. For these thy most bounteous gifts, and for all thy other benefits, which thou daily givest unto us of thy great mercy, both for our body and soul, we most humbly thank thee, most gentle and merciful Father, beseeching thee that thou wilt give us grace through thy Holy Spirit not to be unthankful, but to walk worthy of this thy kindness, and so to behave ourselves all our lifetime in this wretched world, according to thy holy will, that at the last day we may be found in the number of them to whom thy only begotten Son shall say, Come ye blessed of my Father, inherit the kingdom which was prepared for you from the beginning of the world. Lord, let it so come to pass. Amen.

A PRAYER TO BE SAID FOR ALL SUCH AS LIE AT THE POINT OF DEATH.

O most loving Saviour and gentle Redeemer, who camest into this world to call sinners unto repentance, and to seek that which was lost, thou seest in what case this our brother lieth here, visited with thy merciful hand, altogether weak, feeble, sick, and ready to yield up his soul into thy holy hands. O look upon him, most gentle Saviour, with thy merciful eye, pity him, and be favourable unto him. He is thy workmanship, despise not therefore the work of thine own hands. Thou sufferedst thy blessed

body and thy precious blood to be shed for his sins, and to bring him unto the glory of thy heavenly Father, let it not therefore come to pass that thou shouldest suffer so great pains for him in vain. He was baptized in thy name, and gave himself wholly to be thy servant, forsaking the devil, the world, and the flesh! Confess him therefore before thy heavenly Father and his blessed angels, to be thy servant. His sins, we confess, are great, for who is able to say, My heart is clean, and I am free from sin? but thy mercies, O Lord, are much greater; and thou camest not to call the righteous, but sinners unto repentance. To them that are diseased and overladen with the burden of sin, dost thou promise ease. Thou art that God who willest not the death of a sinner, but rather that he should turn and live. Thou art the Saviour who wishest all men to be saved and to come to the knowledge of thy truth. Withdraw not therefore thy mercy from him because of his sins, but rather lay upon him thy saving health, that thou mayest show thyself toward him to be a Saviour. What greater praise can there be to a physician than to heal the sick? Neither can there be a greater glory to thee, being a Saviour, than to save sinners. Save him, therefore, O Lord, for thy name's sake. Again, let the law be no torment to his conscience, but rather give him grace, even in this extreme agony and conflict of death, to be fully persuaded that thou by thy death hast taken away all his sins, fulfilled the law for him, and by this means delivered him from the curse of the law, and paid his ransom; that he, thus being fully persuaded, may have a quiet heart, a free conscience, and a glad will to forsake this wretched world, and to go unto his Lord God.

Moreover, thou hast conquered him that had rule of death, even Satan; suffer him not therefore to exercise his tyranny upon this our sick brother, nor to disquiet his conscience with the terrors of sin and pains of hell. Let not Satan or his infernal army tempt him further than he is able to bear, but evermore give him grace, even unto his last breath, valiantly to fight against the devil with a strong faith in thy precious blood, that he may fight a good fight, and finish his course with joy, unto the glory of thy name and the health of his soul. O Lord, so work in him by thy Holy Spirit, that he, with all his heart, may contemn and despise all worldly things, and set his mind wholly upon heavenly things, hoping for them with a strong and undoubted faith. Again, let it not grieve him, O sweet Saviour, to be loosened from this vile and wretched carcase, which is now so full of sorrow, trouble, anguish, sickness, and pain, but rather let him have a bent and ready will, through thy goodness, to put it off. Yea, and that with this faith, that he, at the last day, shall receive it again in a much better state than it is now, or ever was from the day of his birth; even a body incorruptible, immortal, and like to thy glorious body. Let his whole heart and mind be set only upon thee. Let the remembrance of the joys of heaven be so fervent in his breast, that he may both patiently and thankfully take his death, and ever wish to be with thee in glory. And when the time cometh that he shall yield to nature, and depart from this miserable world, vouchsafe, we most humbly beseech thee, O Lord Jesus, to take his soul into thy hands, and to place it among the glorious company of thy holy angels and blessed saints, and to keep it unto that

most joyful day of the general resurrection, that both his body and soul, through thine almighty power, being knit again together at that day, he may for ever and ever enjoy thy glorious kingdom, and sing perpetual praises to thy blessed name. Amen.

A THANRSGIVING UNTO GOD FOR THE DEPARTURE OF THE FAITHFUL OUT OF THIS WORLD.

O most loving Father, how can we render unto thee sufficient thanks for thine inestimable goodness toward thy faithful servants, whom thou, calling out of this wretched world, vouchsafest to place in thy heavenly kingdom among the glorious company of thy holy angels and blessed saints? O full precious is the death of the faithful in thy sight! Blessed are the dead who die in thee, O Lord! For they are at rest from their painful travails and labours. The souls of the righteous are in thy hand, O God, and the pain of death shall not touch them. In the sight of the unwise they appear to die, but they are in peace. They are as the stars, world without end. They are as angels of God. They are clad with white garments, and have golden crowns upon their heads. They do service day and night before the glorious throne of thy divine majesty. They neither hunger nor thirst any more; neither doth the sun nor any heat fall upon them, for the Lamb, who is in the midst of the throne, governeth them, and leadeth them unto the living fountains of waters. They follow the Lamb whithersoever he goeth. They have such joys as eye hath not seen nor hath ear heard, neither is there any heart able to think them. Infinite and unspeakable are the treasures, O Lord, which thou hast laid up for them who die in the faith. For

these thy fatherly benefits towards the souls of the faithful; and for that it hath pleased thee to call our Christian brethren and sisters from this vale of misery unto thy heavenly kingdom, we give unto thee most hearty thanks; humbly beseeching thee that thou wilt take like care of us, and so govern us with thy Holy Spirit, both in sickness and in health, that we may live a good and godly life in this present world, and whensoever it shall be thy good pleasure to call us hence, we may with strong faith in thee, and in thy Son Christ Jesus our Lord, commend both our bodies and souls into thy merciful hands, and through thy goodness be placed in thy glorious kingdom, among thy faithful chosen people, and so for ever and ever praise and magnify thee our heavenly Father; to whom, with thy dearly beloved Son Jesus Christ our Lord and Saviour, and the Holy Ghost, the most sweet Comforter, be all glory and honour, world without end. Amen.

PRAYERS,

BY

JOHN BRADFORD THE MARTYR.

PRAYER WHEN SUFFERING FOR THE TRUTH'S SAKE.

O gracious God! who seekest by all means to bring thy children into the feeling and sure sense of thy mercy, and therefore when prosperity will not serve, thou sendest adversity, graciously correcting them here, whom thou wilt shall live with thee elsewhere for ever; we, poor, wretched creatures, give humble praises and thanks unto thee, dear Father, that thou hast vouchsafed us worthy of thy correction at this present time, hereby to work that which we in prosperity and liberty did neglect. For which neglecting, and our many other grievous sins, whereof we now accuse ourselves before thee, most merciful Lord, thou mightest most justly have given us over, and destroyed both in souls and bodies. But such is thy goodness towards us in Christ, that thou

seemest to forget all our offences; and as though we were far otherwise than we are indeed, thou wilt that we should suffer this cross now laid upon us for thy truth and gospel's sake, and so be thy witnesses with the prophets, apostles, martyrs, and confessors, yea, with thy dearly beloved Son Jesus Christ, to whom thou dost now here begin to fashion us like, that in his glory we may be like him also.

O good God! what are we on whom thou dost shew this great mercy! O loving Lord! forgive us our unthankfulness and sins. O faithful Father! give us thy Holy Spirit now to cry in our hearts, Abba, dear Father—to assure us of our eternal election in Christ—to reveal more and more thy truth unto us—to confirm, strengthen, and establish us so in the same, that we may live and die in it as vessels of thy mercy, to thy glory and to the advantage of thy church. Endue us with the Spirit of thy wisdom, that with good conscience we may always so answer the enemies of thy cause, as may turn to their conversion or confusion, and our unspeakable consolation in Jesus Christ; for whose sake we beseech thee henceforth to keep us, to give us patience, and to will none otherwise for deliverance or mitigation of our misery, than may stand alway with thy good pleasure and merciful will towards us.

Grant this, dear Father, not only to us in this place, but also to all others elsewhere afflicted for thy name's sake, through the death and merits of Jesus Christ our Lord. Amen.

A PRAYER FOR THE OBTAINING OF FAITH.

O merciful God and dear Father of our Lord and Saviour Jesus Christ! in whom, as thou art well

pleased, so hast thou commanded us to hear him. Forasmuch as he often biddeth us to ask of thee, and promises that thou wilt hear us, and grant us that which in his name we shall ask of thee; lo! gracious Father, I am bold to beg of thy mercy, through thy Son Jesus Christ, one sparkle of true faith and certain persuasion of thy goodness and love towards me in Christ; wherethrough I, being assured of the pardon of all my sins by the mercies of Christ thy Son, may be thankful to thee, love thee, and serve thee in holiness and righteousness all the days of my life. Amen.

A PRAYER FOR REPENTANCE.

Most gracious God and merciful Father of our Saviour Jesus Christ; because I have sinned and done wickedly, and through thy goodness have received a desire of repentance, whereto thy long suffering draws my hard heart; I beseech thee, for thy great mercy's sake in Christ, to work the same repentance in me; and by thy spirit, power, and grace, to humble, mortify, and make my conscience afraid for my sins, to salvation; that in thy good time thou mayest comfort and quicken me, through Jesus Christ, thy dearly beloved Son. So be it.

DAILY MEDITATIONS AND PRAYERS.

WHEN YOU AWAKE OUT OF YOUR SLEEP, PRAY THUS:

O most dear Father of our Saviour Jesus Christ, whom none doth know but by thy gift, grant that to the manifold great benefits of thy goodness given to

me, this which of all other is the greatest, may be added; that like as thou hast awakened my body from sleep, so thou wouldest thoroughly awake, yea, deliver my soul from the sleep of sin and the darkness of this world, and that which now is awakened out of sleep, be pleased, after death, to restore to life, for that is but sleep to thee, which is death to us. O God, I most heartily beseech and humbly pray thy goodness to make my body such a companion, or rather such a minister of godliness to my soul, in this present life, that in the life to come it may partake therewith everlasting happiness by Jesus Christ our Lord. Awake, thou that sleepest, and arise from the dead, and Christ shall show light unto thee. (Eph. v.)

Occasions to meditate.—Here call to mind the great joy and blessedness of the everlasting resurrection; also remember to muse upon that most clear light and bright morning, and clearness of our bodies, after the long darkness they will have been in: all then shall be full of joy.

SO SOON AS YOU BEHOLD THE DAYLIGHT, PRAY:

O Lord, thou greatest and most true Light, whence this light of the day and of the sun doth spring? O Light, which dost lighten every man that cometh into this world! O Light, which knowest no night nor evening, but art always a mid-day, most clear and fair, without whom all is most dark darkness—by whom all are most resplendent! O thou Wisdom of the eternal Father of mercies! enlighten my mind, that I may only see those things that please thee, and may be blinded to all other things. Grant that I may walk in thy ways, and that nothing else may be light

and pleasant unto me. Lighten mine eyes, O Lord! that I sleep not in death, lest mine enemies say, "I have prevailed against him."

Occasions to meditate.—Muse a little how much the light and eye of the mind and soul are better than those of the body; also that we care more for the soul's seeing well, than for the body. Think that beasts have bodily eyes, and therewith see, but men eyes of the mind, and therewith should see.

WHEN YOU ARISE, PRAY:

Our first father tumbled down himself from a most excellent, high, and honourable estate into the mire of misery and deep sea of shame and mischief; but, O Christ, thou, putting forth thine hand, didst raise him up; even so we, except we be lifted up by thee, shall lie still for ever. O good Christ, our most gracious Redeemer, grant that as thou dost mercifully now raise up this my body and burden, even so I beseech thee to raise up my mind and heart to the light of the true knowledge of the love of thee, that my conversation may be in heaven, where thou art.

If thou be risen with Christ, think upon those things that be above.

Occasions to meditate.—Think how foul and filthy Adam's fall was by reason of sin, and so the fall of every one of us from the height of God's grace; again, think upon the great benefit of Christ, by whose help we do daily arise from our fallings.

WHEN YOU DRESS YOURSELF, PRAY:

O Christ, clothe me with thine own self, that I may be so far from making provision for my flesh to

fulfil the lusts of it, that I may quite put off all my carnal desires, and crucify the kingdom of the flesh in me. Be thou unto me a garment to warm me from catching the cold of this world: if thou be away from me, dear Lord, all things will forthwith be unto me cold, weak, dead, &c. But if thou art with me, all things will be warm, lively, fresh, &c. Grant, therefore, that as I compass this my body with this coat, so thou wouldest clothe me wholly, but especially my soul, with thine own self. Put upon me, as the elect of God, mercy, meekness, love, peace, &c.

Occasions to meditate.—Call to mind a little how we are incorporated into Christ; again, how he clothes us, and nourishes us under his wings, protection, and providence, preserves us, &c.

WHEN YOU ARE MADE READY TO BEGIN THE DAY, PRAY:

O God and merciful Father, thou knowest and hast taught us somewhat to know, that the weakness of man is much, and that without thy grace and virtue he cannot do or think any good thing; have mercy upon me, I humbly beseech thee, who am thy most unworthy and most weak child. O be gracious and tender towards me, enlighten me, that I may with pleasure look only upon good things; exhort me, that I may covet them; carefully lead me, that I may follow, and at length attain them. I, distrusting myself altogether, commend and offer myself wholly, soul, body, life, &c., into thy hands. Thy loving Spirit lead me forth into the land of righteousness.

WHEN YOU GO FORTH OUT OF DOORS, PRAY:

Now must I walk among the snares of death, which are stretched out by Satan and his mischievous ministers in the world, carrying with me a friend to them both, and a foe to myself, even this body of sin and sinful flesh, O grand Captain, Christ, lead me and guide me, I beseech thee; defend me from the plagues and subtleties whereby I am endangered. Grant that I may take all things that happen as I should do; only upon thee set thou mine eyes, that I may so go on forwards in thy ways that by nothing I may be hindered, but rather forwarded, and may refer all things to thee accordingly. Show me thy way, O Lord, and teach me thy paths; consider how vainly the most part of men are occupied, how they trouble and cumber themselves diversely, how they meddle with many things, thereby much alienating their minds from the knowledge and cogitation of that which they should most esteem, and so become a hindrance and an offence to others.

Occasions to meditate.—As in going abroad, you look that your apparel is seemly in the sight of men, so examine how seemly you appear in the sight of God.

WHEN YOU ARE GOING ANY JOURNEY, PRAY:

This our life is a pilgrimage. From the Lord we came, and to the Lord we make our journey; howbeit we pass through thievish places, and painful, yea, perilous ways, which our cruel enemies have, and do prepare for us, who now are more than stark blind by reason of sin. O Christ! who art a most true pilot and guide, and thereto most expert, faithful,

and friendly, do thou put out thine hand, open mine eyes, make thy highways known unto me, which way thou didst first enter into out of this corruptible life, and hast fenced the same for us to immortality. Thou art the Way, lead us to the Father by thyself, that we all may be one with him, as thou and he together are one. Show me thy way that I should walk in, for I lift up my soul unto thee. (Psalm cxliii.)

OR PRAY THUS:

Merciful Father, thou art wont to send to thy servants and men of simple hearts, thine angels to be their keepers, and, as it were, guides: as elder brethren, to watch over thy weak children; so didst thou to Jacob, to Abraham's servant, to Joshua, &c. O good God! though we are much unlike unto them, so many are our sins, yet for thine own goodness' sake, send thine holy angels, to pitch their tents about us, from Satan and his slaves to hide and defend, to carry us in their hands, that we come not into further danger than thou throughout wilt deliver us from for thine own sake;—even his angels are ministers for them that are heirs of salvation. (Heb. i.) Satan sleepeth not, but seeketh always to destroy us.

Occasions to meditate.—Think how we are strangers from our country, from our home, from our original; I mean from God. Again, think upon our madness, that linger and loiter so willingly in this our journey and pilgrimage; also how foolish we are to fancy things which we cannot carry with us, and to contemn conscience, which will always be a companion to us, to our joy if it is good, but to our shame and sorrow, if it is evil and corrupt. Finally, how un-

natural we are, that so little desire to be at our home, to be with our only Father and Master, our fellows, friends, &c.

WHEN YOU ARE ABOUT TO RECEIVE YOUR MEAT, PRAY:

This is a wonderful mystery of thy work, O Maker and Governor of the world, that thou dost sustain the lives of men and beasts with these meats! Surely this power is neither in the bread nor food, but in thy will and word, by which word all things live and have their being. Again, how great a thing is it, that thou art able yearly to give sustenance to so many creatures; this is spoken of by the prophets in thy praises. All things look up to thee, and thou givest them meat in due season; thou openest thine hand, and fillest with thy blessing every living thing: these, doubtless, are wonderful works of thine almightiness. I therefore heartily pray thee, O most liberal Lord and faithful Father, that as thou by meat through thy word dost minister life to these our bodies, even so by the same word with thy grace do thou quicken our souls; that both in soul and body we may please thee till this our mortal body shall put on immortality, and we shall need no more any other food, but thee only, who then wilt be all in all. Taste, and see how good the Lord is; bless the Lord, O my soul, who feedeth and filleth thy mouth with good things.

Occasions to meditate.—Think a little how great God's power is, that made us; also think how great his wisdom is to preserve us; but most of all, think how many things are given for our use, how wonderful it is to give us life, but most of all to propagate

to immortality the life of the soul by his beck alone. Last of all, think that God, by his providence for thy body, would have thee confirm thy faith respecting God's providence for thy soul.

IN THE MEAL-TIME, PRAY:

O most liberal Distributor of thy gifts, who givest us all kinds of good things to use, thou being pure givest pure things, grant to me thy grace, that I misuse not these thy gracious gifts given to our use and profit. Let us not love them because thou dost give us these things, but rather let us love thee, because thou givest them, and because they are necessary for us for a season, till we come unto thee. Grant us to be conversant among thy gifts soberly, purely, temperately, holily, because thou art such: so shall not we turn to the poison of our souls, that which thou hast given for the medicine of our bodies, but using thy benefits thankfully, we shall find them profitable both to soul and body.

Occasions to meditate.—Think that the meats and drinks set before you, are given to you to use, and not to abuse; think they are given to profit and not to hurt you; think that they are not given to you alone, but unto others also, by you. In eating and drinking, think that you do but feed the worms. Remember the poor prisoners, the sick, &c., as though you were in their case. Think upon the food of your soul, Christ's body broken, and his blood shed. Desire the meat that lasteth for ever, (John vi.) work for it; Christ's meat was to do his Father's will. (John iv.)

AFTER YOUR MEAT, PRAY THUS:

By corporeal meats thou dost sustain our corporeal daily life, which otherwise is ready to perish, which surely is a great work, but yet this is much greater, more profitable, and more holy—that thy grace, O Jesus Christ, keeps away from us the death of the soul. For this life we ought much to thank thee, and because thou prolongest it with thy good gifts, we most heartily praise thee; howbeit, this life is but the way to eternal life, which we beseech thee, for thy death's sake, that thou wilt give us; and so shall we not only give thee, as we can, thanks in time for temporal things, but also eternal thanks for eternal things. O! grant to us these our desires for thy mercy's sake. Amen.

Occasions to meditate.—Think now that God has given thee this his blessing of meat, &c., and also time that thou mightest repent to seek his glory, and the advantage of thy brethren. Therefore go thereabout; but first pray for grace well to begin, and again consider how thou hast been partaker of other men's labours, as of the husbandman, the miller, the baker, the brewer, the butcher, the cook, &c. See therefore that thou art not a drone, but rather such a bee as may help the hive. If God have thus fed thy body, which he loveth not, except for thy soul's sake, how can it be then, but that he will be much more ready to feed thy soul? Therefore take courage to thee, and go to him for grace accordingly.

COGITATIONS FOR ABOUT THE MID-DAY TIME.

As the body is now enlightened on all sides with light, so see that thy mind may be. As God giveth

thee thus plentifully this corporeal light, so pray him that he will give thee the spiritual light. Think that as the sun is now most clear, so shall our bodies be in the day of judgment. As now the sun is come to the highest, and therefore will begin to draw downward, so is there nothing in the world so perfect and glorious, which, when it is at the full, will not decrease, and so wear away.

WHEN YOU COME HOME AGAIN, PRAY:

There is nothing, O Lord, more like to thy holy nature than a quiet mind; thou hast called us out of the troublesome disquietness of the world, into thy quiet rest and peace, which the world cannot give, being such a peace as passeth all men's understanding. Houses are ordained for us, that we might get into them from the injury of weather, from the cruelty of beasts, from disquietness of people, and from the toils of the world. O gracious Father, grant that through thy great mercy my body may enter into this house from outward actions, but so that it may become willing and obedient to the soul, and make no resistance thereagainst; that in soul and body I may have a godly quietness, and peace to praise thee. Amen. Peace be to this house, and to all that dwell in the same.

Occasions to meditate.—Think what a return, and how joyful a return it will be to come to our eternal, most quiet, and most happy home; then all grief will be gone away; whatsoever here is pleasant and joyful, the same is nothing, but a very shadow in comparison, &c.

AT THE SUN'S GOING DOWN, PRAY:

O! how unhappy are they, O Lord, on whom thy sun goeth down, and giveth no light! I mean, thy grace, which is always clear as the mid-day. The mid-day is dark night unto them which depart from thee; in thee there never is night, but always day-light most clear. This corporeal sun has its courses, now up, now down; but thou, dear Lord, if we love thee, art always one. O! that this block and veil of sin were taken away from me, that the air might be always clear day in my mind.

Occasions to meditate.—Think that as we are not sorry when the sun goes down, because we know it will rise again, even so let us not sorrow for death wherethrough the soul and body part asunder, for they shall soon return, and come together again. So long as the sun is up, wild beasts keep their dens, foxes their burrows, owls their holes, &c.; but when the sun is down, then they come abroad; so wicked men and hypocrites keep their dens in the gospel time; but it being taken away, then they swarm out of their holes like bees, as this day teaches.

WHEN THE CANDLES ARE LIGHTED, PRAY:

Most thick and dark clouds do cover our minds, except thy light, O Lord, dispels them. Thy sun, O most wise Worker, is as it were a firebrand[1] to the world; thy wisdom, whereby light comes both to soul and body, is a firebrand to the spiritual world. After day, when the night comes, thou hast given, for the remedy of darkness, a candle; after sin, for the re-

[1] A torch.

medy of ignorance, thou hast given thy doctrine, which thy dear Son hath brought unto us. O! thou, who art the Author and Master of all truth, make us to see by both the lights, so that the dimness of our minds may be driven quite away: lift upon us thy joy in our hearts. Thy word is a lantern to my feet, and a light unto my paths.

Occasions to meditate.—Think that the knowledge and wisdom that God has given unto us by candles this night, whereby we see those things in this night of our bodies, which are expedient for us, make us to wish much more for this doctrine of God; and when we get it, to esteem and diligently embrace it the more, that as all would be horror without candles, so there is nothing but mere confusion, where God's word takes not place.

WHEN YOU UNDRESS YOURSELF, PRAY:

This our life and weak-knit body, by reason of sin, will be dissolved by little and little, and so shall be restored to the earth whence it was taken: then will be an end of this vanity, which by our foolishness we have wrought to ourselves. O, most merciful Father, so do thou untie, unloose, and loose me, (for thou hast knit me together,) that I may perceive myself to be made unready and dissolved, and so may remember both of whom I was made, and also whither I go, lest I be taken unprepared to thy tribunal and judgment seat.

Occasions to meditate.—Put off the old man, with his lusts and concupiscence; be content, with Joseph, to put off thy prison-apparel, that thou mayest put on new; think that we willingly put off our garments, which in the morning we shall put on again; and

therefore as after the night of the world, we shall receive our bodies again, let us not unwillingly put them off when God by death shall call.

WHEN YOU ENTER INTO YOUR BED, PRAY:

The day now ended, men give themselves to rest in the night, and so, this night finished, we shall rest in death. Nothing is more like this life than every day; nothing is more like death than sleep; nothing more like to our grave than our bed. O Lord, our Keeper and Defender, grant that I now, lying down to rest, being unable to keep myself, may be preserved from the crafts and assaults of the wicked enemy; and grant further, that when I have run the race of this life, thou wouldest of thy mercy call me unto thyself, that I may always live and watch with thee. Now, good God, give me to take my rest in thee, and bring to pass that thy gracious goodness may be, even in sleep, before mine eyes; that when sleeping I be not absent from thee, but may have my dreams to draw me unto thee, and so both soul and body may be kept pure and holy for ever. I will lay me down in peace, and take my rest.

Occasions to meditate.—Think that as this troublesome day is now past, and night is come, and so rest, bed, and pleasant sleep, which makes the most excellent princes and poorest peasants alike; even so, after the tumults, troubles, temptations, and tempests of this life, they that believe in Christ have prepared for them a heaven and rest, most pleasant and joyful. As you are not afraid to enter into your bed, and to dispose yourself to sleep; so be not afraid to die, but rather prepare yourself for it; think that now you

are nearer your end by one day's journey, than you were in the morning.'

WHEN YOU FEEL SLEEP TO BE COMING, PRAY;

O Lord Jesus Christ, my Watchman and Keeper, take me to thy care; grant that while my body is sleeping my mind may watch in thee, and be made joyful by some sight of that celestial and heavenly life wherein thou art the King and Prince, together with the Father and the Holy Ghost. Thy angels and holy souls are most happy citizens. O! purify my soul, keep clean my body, that in both I may please thee, sleeping and waking, for ever. Amen.

PRAYERS FOR THE YOUNG,

AT THE END OF

NOWELL'S CATECHISM,

PUBLISHED IN 1575.

TRANSLATED FROM THE GREEK.

MORNING ADMONITION.

Isaiah v. 14. Rom. xiii. 11, 12, 13. Matt. v. 16. Wisdom of Solomon vi. 12, 13, 14. Eccles. ii. 13.

MORNING PSALM.

Psalm cxiii. 1, 2, 3; lxxiv. 16; iii. 5; lxiii. 1; lxxxviii. 12; cxix. 125; cxliii. 9, 21; cxliii. 8; xc. 14; lxxi. 4, 5; lix. 16, 17.

MORNING PRAYER.

We render thanks, as great as our minds are able to give, to thee O God our heavenly Father, who hast preserved us, safe and free from every peril and danger of the past night, even unto the present day, and we pray that to-day and ever hereafter thou wilt take

us under the protection of thy good providence. And like as the darkness of the night being dispelled, thou hast filled all the world with the light of thy sun, and hast awakened us from sleep, so also deign to enlighten our minds, that they may be called out of the inward darkness of ignorance into light, and roused from the sleep of wickedness, by the divine rays of thy Holy Spirit, and by the knowledge of thy beloved Son Jesus Christ our Saviour, the only true light. Thus turning away from the works of darkness, and directing the whole course of our life by the divine truth of thy word, may we walk as in the clear light, and as in thy presence, honestly, justly, and godly, as children of the day; and at length come to that most blessed light where thou dwellest, thy Son Jesus Christ being our guide and leader: To whom, with thee and with the Holy Spirit, one God of most adorable majesty, be all praise and honour for ever. Amen.

MORNING PRAYER FOR STUDENTS.

We give from our hearts the greatest thanks to thee, O God the Father of light, giver of all good things, because thou hast given this mind to our parents and guardians that, in that age which is most flexible and most convenient for learning whatever is most excellent, they committed us unto the discipline of useful learning, humbly praying unto thee, that thou wouldst not permit their good hope concerning us, and the best part of our age, to perish through our slowness of learning, negligence, and indolence. And because our watchfulness, industry, and study are of no profit without thy divine guidance, deign so to enlighten our minds and under-

standings with thy heavenly rays, and to fill us with such desire and love of useful learning, wisdom, and virtue, and to endue us with such teachableness to understand, and memory to retain what we have understood, that in our childhood and youth being liberally trained in sound learning, excellent arts, and the precepts of virtue, we may become pious and learned men, useful both to the state and thy holy church, to the spreading the glory of thy most holy name. We ask these things of thee, Father of heaven, in the name of thy holy Son Jesus Christ, our Saviour, entreating that thou wouldst grant us these things for his sake. But to thee, with the same, thy Son, and with the Holy Spirit, be all praise and glory rendered for ever and ever. Amen.

ANOTHER MORNING PRAYER SUITED FOR SCHOLARS.

Grant, O Lord God, heavenly Father, that being filled with thy Holy Spirit, and setting before our eyes for our imitation the most bright and shining example of thy well-beloved Son and most holy Child Jesus Christ, we may, in this time of our childhood and youth, apply ourselves wholly to the study of good learning and virtue, and conform ourselves to thy will. Grant also, O Lord, that as we grow in age we may advance daily more and more in knowledge, wisdom, and virtue, acquiring and gaining for ourselves both the favour and love of pious men, and thy most heavenly favour and love, wherein consists our highest happiness. All this we ask through the same, thy Son Jesus Christ our Saviour, to whom with thee and with the Holy Spirit be honour and glory ascribed for ever, Amen.

EVENING ADMONITION.

John xi. 9, 10; iii. 19; i. 5, 9; xii. 35. 2 Cor. vi. 14. John xii. 36, 46; viii. 12; ix. 5. Psalms cxii. 4. 1 John ii. 9, 10. Isaiah lviii. 10.

EVENING HYMN.

Psalm xcii. 1, 2. Isaiah lx. 2. Psalm xliii. 3. 2 Cor. iv. 6. Psalm xviii. 28; lvi. 13; cxix. 105. Luke i. 79. Psalm cxix. 133; lvi. 13; xxxvi. 9; xiii. 3, 4. Psalm cvii. 14. Matt. xxv. 30. Acts xxvi. 18. Psalm iv. 8.

EVENING PRAYER.

O Lord God, in whose protection lies the safety of men and of all things, since night has covered the world, and our enfeebled and weak bodies will presently be sunk in sleep, we commit ourselves wholly to thy protection, humbly praying that thou wilt defend and preserve us from the power of malicious spirits, the princes of darkness, who to deceive us are able to transform themselves into angels of light, and from sins, the works of darkness, and from all dangers both of body and soul. Suffer us not to be oppressed altogether, and lie as it were buried in sleep, or that darkness meanwhile should overwhelm our minds, so that entire forgetfulness of thee should ever seize upon us; but while our bodies slumber, may our wakeful minds, with constant watchfulness day and night, be fixed on thee. And when rest shall have sufficiently renewed our bodies and our souls, as much as nature requires, may the following morning restore us more fitted and disposed to serve thee, in that state of life which it has pleased thee

that we should occupy, to the salvation of our souls, the good of our neighbours, and the glory of thy most holy name, through Jesus Christ our Saviour, who with thee and the Holy Spirit is to be honoured by all men with all praise and glory, through all the ages of eternity. Amen.

ANOTHER EVENING PRAYER.

Almighty God, by whose kindness, even as the day shines upon men that they may perform their labours, so also the night is granted to refresh and renew with rest their bodies and minds, wearied by labour and toil: we entreat of thee, by humble prayer, that in like manner as the night obscures all things in darkness, so thou wouldst be pleased to cover our sins, pardoning them in thy beloved Son. Oh remove them from thine eyes, and bury their memory in eternal oblivion, that as our bodies are refreshed by sleep and rest, so also our minds may be made tranquil by confidence in thy mercy, being freed from the consciousness of guilt. Thus, O Lord, being entirely refreshed, when the morrow shall dawn, and through the rest of the days of our life, being quickened and raised up by thee, may we be stirred up to serve thee. And when death itself, from which it is as easy for thee to raise us as from the sleep of the body, shall be at hand, may we rest in hope of that most joyful resurrection in which thou wilt raise our bodies, to the perpetual day which is never interrupted by any darkness: when we shall be made partakers of the inheritance of the saints in light, in the heavenly Jerusalem, in that most blessed city, which needs neither the light of candle, nor sun, nor moon to enlighten it, for thy

glory, O Lord, will enlighten it, and thy Son the Lamb will be our honour and light perpetually. To which most glorious light, and to the kingdom of thy beloved Son, we entreat and implore thee to bring us, through the same our Saviour; who, together with thee and the Holy Spirit, is to be magnified and celebrated with the greatest and immortal honours, and with highest and perpetual praises. Amen.

THE PRIVATE PRAYERS

OF

BISHOP ANDREWS,

TRANSLATED FROM THE ORIGINAL GREEK AND LATIN COPY, PUBLISHED AT OXFORD, 1675.

TO THE CHRISTIAN READER.

THE great learning and wisdom of Lancelot Winchester are too well known, my brother, to need any words of mine; but I would rather thou shouldst approve his far higher reputation from his piety, and in this respect I hesitate not to compare this Manual with all the volumes of Andrews which are already in the hands of theologians, or even to prefer it before them. Thou art wont, perhaps, to value highly and commend, as is usual in our age, the other writings of that prelate: but yet I would rather thou shouldst enjoy this, and frequently read it, by which thou mayst frame thyself to a Christian life,

the near resemblance of life eternal. Indeed this golden book is mainly composed of sentences from the Bible, and from the Liturgies which, in the Greek churches, bear the venerable names of James, Basil, and Chrysostom. So that here there is no fear of heresy or suspicion of false doctrine, to hinder thee from reading the whole, and repeating them, as if thine own words, a thousand times, in the presence of the gracious God. But not to leave thee ignorant by what means this excellent help of devotion has reached thee, the Greek manuscript that Samuel Wright had copied out for the excellent prelate, in a very clear hand, together with not a few Latin prayers, have been communicated by the Rev. Richard Drake, D.D., and Chancellor of Salisbury Cathedral. The rest are almost all added from the collection of prayers lately published by William Stoke, D.D., and formerly chaplain to the same bishop. Fare thee well, pious reader, and may the Holy Spirit of God be present with thee in thy prayers.

DAILY PRIVATE PRAYERS.

PART I.

I.—HOURS OF PRAYER.

Always. Luke xviii. 1. Without ceasing, 1 Thess. v. 17. At all times, Eph. vi. 18.

Three times a-day, he kneeled on his knees, and prayed, and gave thanks to God as aforetime. Dan. vi. 10.

Evening, and morning, and at noonday, will I pray, and cry aloud, and he shall hear my voice. Psa. lv. 18.

Seven times in the day will I praise thee. Psa. cxix. 164. 1. Very early in the morning. Mark i. 3.—2. In the dawning. Psa. lxiii. 6.—3. In the third hour of the day. Acts i. 15.—4. About the sixth hour. Acts x. 9.—5. At the hour of prayer, even the ninth hour. Acts iii. 1.—6. At eventide. Gen. xxiv. 63.—7. In the night. Psa. cxxxiv. 2.—At midnight. Psa. cxix. 62.

II.—PLACES OF PRAYER.

In all places where I record my name, I will come unto thee, and I will bless thee. Exod. xx. 24. Secretly among the faithful, and in the *congregation*, Psa. cxi. 1. Enter into thy *closet*, and when thou hast shut the door, pray to thy Father which is in secret. Matt vi. 6. He went up to *the housetop* to *pray*. Acts x. 9. They went up to the *temple*. Acts iv. 1. On *the shore*. Acts xxi. 5. In *the garden*. John xviii. 2. On their *beds*. Psalm cxlix. 5. In *the desert*. Mark i. 35. In *every place*, lifting up holy hands, without wrath and doubting. 1 Tim. ii. 8.

III.—INTERCESSIONS.

Samuel among them that call on his name. Psalm xcix. 6. God forbid that I should sin in ceasing to pray to the Lord for you: but I will teach you the good and right way. 1 Sam. xii. 23. But we will give ourselves to prayer, and the ministry of the word. Acts vi. 4.

Preparation—Private.

O thou that hearest prayer, to thee shall all flesh come. Iniquities prevail against me: as for our transgressions, thou shalt purge them away. Psalm lxv. 2. O Lord, open thou my lips, and my mouth shall shew forth thy praise. Psa. li. 15.

Preparation—Public worship.

I will come to thine house in the multitude of thy mercies; and in thy fear will I worship toward thy holy temple. Psalm v. 7. Hear Lord the voice of my prayer, when I call upon

thee; and lift up my hands toward thy holy temple. Psalm xxviii. 2. We wait for thy loving-kindness O God, in the midst of thy temple. Psalm xlviii. 9. Be mindful, Lord, of our brethren, and those who pray with us at this time. Be mindful of their earnestness and desire. Be mindful of those also who are absent from just causes, and pity them and us, O Lord, according to the multitude of thy mercies. Let us celebrate the pious kings, and orthodox bishops, founders of this holy institution. Glory to thee, O Lord, glory to thee, —to thee who hast glorified them for whom we glorify thee. Let thine eyes be open and thine ears attent to the prayer which thy servant prayeth in this place, on which thy name is called. 2 Chron. vi. 40.

IV.—CONFESSIONS.

I have sinned, and perverted what was right, and it profiteth me not, Job xxxiii. 27. But I am confounded, and turn from my evil ways, and with my whole heart turn to thee, and seek thy face, and entreat thee, saying, I have sinned, I have done amiss, I have committed wickedness. 1 Kings viii. 47. I know Lord, the plague of my heart, and behold I turn to thee with my whole heart and strength. 1 Kings viii. 48.

And, now, Lord, from thy habitation, from the throne of thy glory in heaven, hear the prayer and supplication of thy servant. Be gracious to thy servant, and heal his soul. 1 Kings viii. 28. I dare not lift up my eyes to heaven, but standing afar off, smite upon my breast, and say with the publican, God be merciful to me a sinner; a greater sinner than the publican. Luke xviii. 13. I confess my sins.

Pity me according to (attributes)
through (redemption,)
as (examples.)

I am weak, help me, through,
in

Lord, I believe, help my want of faith, supply my weakness of faith. What is my hope? even in thee. Open mine eyes, and I shall understand. Incline mine heart and I shall love. Direct my steps, and I will go in the way of thy commandments.

V.—OBJECTS OF PRAYER.

Let us pray to the Lord in behalf of

1. Creation
   Mankind
   The afflicted.
2. The Church Catholic
   Eastern
   Western
   British.
3. Bishops
   Presbyters
   Clergy
   Christian people
   Our own.
4. Empires of the world
   Christian
   Neighbouring
   Our own.
5. Appointed kings
   Our own
   Senate
   Judges
   Magistracy
   Military
   Commonalty
   Offspring

Schools.
6. Nature
Benefits received
Outward ministering.
Trust, former, College
Parish
St. Paul's
Westminster
Chichester.
present, Diocese of
Winchester
Chapel
Church
RoyalChapel
Royal Alms
Six Colleges.
7. Moral Friendship
Christian Love
Neighbourhood
Promise
Mutual obligation.
Pressure of business
Fewness of intercessors
Those in danger
Those occupied in any excellent work
Those whom I have offended.

Hallelujah, Hosannah in the highest: Hosannah upon earth.

VI.—GESTURES OF PRAYER.

1. Bending of the knees—humility. To fall on the knees. Luke xxii. 41. To fall on the face. Matt. xxvi. 39. My soul is bowed down to the ground. Ps. xliv. 25. 2. Bowing of the head—confusion. 3. Smiting the breast—indignation. 4. Shuddering—fear. 5. Groaning, smiting of the hands—grief. 6. Uplifted eyes, uplifted hands—desire. 2 Cor. vii. 11. 7. Sobbing—revenge.

Morning Prayer.

Glory be to thee, O Lord. Glory to thee who hast given me sleep, for the strengthening of my weakness, and for refreshment from the toil of this weary flesh.

That this and every day may be spent perfect, pure, peaceful, and healthful; free from sin,—Grant thou, O Lord.

That an angel of peace, a faithful guide and guardian of souls and bodies, may ever encamp about me, and suggest to me what is good,—Grant thou, O Lord.

Pardon and forgiveness of all my sins, and of my negligences,—Grant thou, O Lord.

Good things and profitable for our souls, and peace in the world,—Grant thou, O Lord.

That the rest of our life may be spent in repentance and fear, in health and peace,—Grant thou, O Lord.

Whatever things are true, whatever things are honest, whatever just, whatever lovely, whatever are of good report, if there be any virtue, and if there be any praise, that we may think on these things and do these things,—Grant thou O Lord.—Phil. iv. 8.

A Christian close of our life, free from sin, from shame, and if seem good to thee, from pain, and a good confession before the solemn and fearful judgment-seat of Jesus Christ,—Grant thou, O Lord.

Being above all being, uncreated Maker, Maker of the universe. I set thee, O Lord, before me. Psalm xvi. 8. And lift up my soul to thee. Psalm xxv. 1.

I adore thee, with bended knees, and humble myself under thy mighty hand. I Pet. v. 6.

I stretch forth my hands to

thee, my soul is before thee as a thirsty land. Psalm cxliii. 6. I smite on my breast, and say with the publican, God be merciful to me a sinner, to me the chief of sinners. Luke xviii. 3. 1 Tim. i. 15.

O Father of mercies, I entreat thy fatherly compassion, despise me not, an impure worm, Psa. xxii. 6., a dead dog, 2 Sam. ix. 8.—a corrupt carcase.

Despise not the work of thine hand. Psa. cxxxviii. 8. Despise not thine own image, (Gen. i. 27.) though bearing the marks of sin. Gen. iv. 15.

Lord, if thou wilt, thou canst make me clean. Lord, speak the word only, and I shall be cleansed. Matt. viii. 2, 8.

And thou my Saviour, Christ, O Christ my Saviour, Saviour of sinners, of whom I am chief, (1 Tim. i. 19,) despise me not, O Lord, the price of thy blood; one that bears thy name, despise not, O Lord.

But look on me with those eyes with which thou didst look on Magdalen in the feast, on Peter in the hall, on the robber on the cross,—that with the robber I may entreat thee humbly, Lord, remember me in thy kingdom, (Luke xxiii. 42.)—with Peter weep bitterly (Matt. xxvi. 75.) and say, Oh, that mine eyes were a fountain of tears, that I may weep day and night, (Jer. ix. 1.)—with Magdalen may hear thee saying, Thy sins are forgiven thee, and with her may love much because many and manifold sins are forgiven. Luke vii. 47, 48.

And thou most holy and good, and life-giving Spirit, despise me not, who am thy breath; thy temple despise not, but turn, O Lord, how long! Be entreated to look on thy servant. Psa. xc. 13.

Blessed art thou, O Lord our God, the God of our fathers, who turnest unto light the shadow of death, and renewest the face of the earth. Amos v. 8. Who scatterest the darkness before the light, who removest night, and bringest back the day. Psa. civ. 30.

Who givest light to mine eyes, that I sleep not in death. Psa. xiii. 3. Who deliverest me from mighty fear, from the terror that walketh in darkness. Psa. xci. 5. Who hast removed sleep from my eyes, and slumbering from mine eyelids. Psa. cxxxii. 4. Who makest the outgoings of the morning and evening to rejoice. Psa. lxv. 8.

I laid me down and slept, and arose; for thou Lord hast made me to dwell in safety. Psalm iii. 5. I awoke and beheld; and my sleep was sweet unto me. Jer. xxxi. 26.

Blot out as the mist of night my transgressions. Scatter as a morning cloud my sins. Isai. xliv. 22.

Grant that I may be a child of the day, and walk as in the day, soberly, purely, honestly. 1 Thess. v. 5. Rom. xiii. 13.

Vouchsafe to keep me this day without sin. Strengthen me when falling, raise me when fallen. Psa. cxlv. 14. That I harden not my heart in the provocation, or in the deceit of sin. Heb. iii. 8, 13.

Deliver me further this day, from the snare of fowlers, from bitter words, from the arrow that flieth by day; from falling; from the destruction at noonday. Psa. xci. 5.

Guard the day from my own evil—guard me from the evil of the day. Matt. vi. 34.

Let not my days be spent in vanity, nor my years in trouble. Psa. lxxviii. 33. May day unto day utter speech; this day to the last knowledge or action. Psa. xix.

Make me to hear thy mercy in the morning, for in thee do I trust.

Shew me the way that I should walk in, for I lift up my soul unto thee.

Deliver me from mine enemies, O Lord, for I flee unto thee.

Teach me to do thy will, for thou art my God.

Let thy good Spirit lead me in the land of righteousness.

Quicken me, Lord, for thy name's sake. In thy righteousness bring my soul out of trouble. Psa. cxliii. 8—11.

Banish from my soul vain thoughts, but inspire good thoughts and pleasing before thee.

Turn away mine eyes from beholding vanity. Psalm cxix. 37. Let my eyes look straight on, and my eyelids right before me. Prov. iv. 25.

Hedge in my ears with thorns, that they heed not foolish speeches. Grant me in the morning an ear to hear, and open mine eyes to the instruction of thy oracles. Isa. l. 4, 5.

Set, Lord, a watch before my mouth, keep the doors of my lips. Psa. cxli. 3.

Let my speech be seasoned with salt, that it may minister grace to the hearers. Col. iv.

Let nothing that I do be to me a grief or burden of heart. 1 Sam. xxv. 31. But some work for which thou mayest remember me for good, and spare me in the multitude of thy mercy. Neh. xiii. 22, 31.

Into thy hands will I commend my spirit, my soul, and my body. Thou hast created, redeemed, and renewed them, O Lord, the God of truth. Psa. xxxi. 6.

And with myself, my friends, and all that belongs to me. Thou hast given me them, O Lord, in thy goodness. Gen. xxxiii. 5.

Preserve us from all evil,—preserve our souls, O Lord. Psa. cxxi. 7.

Keep us from falling, and present us faultless in the presence of thy glory, in that day. Jude 24. 2 Tim. i. 18.

Preserve my going out and coming in, from henceforth and for ever. Psa. cxxi. 8. Direct thy servant this day, and grant to him favour in the sight of them that meet him. Neh. i. 11.

Be pleased O God to deliver me, O Lord, make haste to help me. Psa. lxx. 1.

Look on me and have mercy; give thy strength to thy servant, and save the son of thine handmaid. Shew me some token for good that I be not ashamed before them that hate me, because thou, Lord, hast helped me, and comforted me. Psa. lxxxvi. 16, 17.

PRAYERS FOR EVERY DAY IN THE WEEK.

SUNDAY.

Through the tender mercy of our God, the day-spring from on high hath visited us. Luke i. 78.

Glory to thee, O God, glory to thee, who hast created the light, and enlightened the world. Gen. i, 3.

Visible light. Sunbeams,—flame of fire—day and night—evening and morning.

Mental light. That which is known of God, Rom. i. 16.—the writings of the Law—the oracles of Prophets—the melody of Psalms—the instruction of Proverbs—the experience of Histories.

Light without evening. God is the Lord who hath shewed us light: bind the sacrifice with cords, (or keep holiday in multitudes) even to the horns of the altar. Psa. cxviii. 27.

By thy resurrection raise us to newness of life. Rom. vi. 7.

The God of peace, who hath brought again from the dead the Lord Jesus Christ, the great Shepherd of the sheep, by the blood of the everlasting covenant, make us perfect in every good work, to do his will; working in us that which is well-pleasing in his sight, through Jesus Christ our Lord. To whom be glory for ever. Heb. xiii. 20, 21.

Thou who on this day, to thy disciples, didst send down thy thrice holy Spirit, take him not from us, O Lord, but renew thy gift day by day to us who beseech thee.—*Chrysostom.*

Confession.

Gracious and merciful Lord, long-suffering and of great mercy, I have sinned, Lord, against thee. O wretched man that I am, I have sinned greatly, in following vanities and lies. Jonah ii. 8.

I conceal not anything, I offer not vain excuses, I give glory to thee O Lord, this day. Josh. vii. 19. I confess my own sins, truly I have sinned before the Lord, and thus and thus have I done. Josh. vii. 20.

I have sinned and perverted that which was right, and it profited me not. Job xxxiii. 27. And what shall I now say, or how shall I open my mouth?

What shall I answer, for I myself have done it.

I am without excuse, without defence, self-condemned. Rom. i. 20. My destruction is from myself. Hosea xiii. 9.

To thee O Lord, belongeth righteousness, but to me confusion of face. Dan. ix. 7.

And thou art righteous in all things that have come upon me, for thou hast done right, and I have offended. Neh. ix. 33.

Now what is my hope? Art not thou, O Lord? Yes; my substance is from thee. Psalm xxxix. 7.

Surely there is hope of salvation; surely thy good will sur-

passes the multitude of my trasgressions;

Remember what is my substance; the work of thy hands, Psalm cxxxviii. 8. The image of thy countenance, Gen. i. 26. The price of thy blood, 1 Cor. vi. 20. The name of thy name. Acts xi. 26. The sheep of thy pasture. Psalm c. 3. The child of thy covenant. Acts iii. 25. Despise not the works of thy hands, Psalm cxxxviii. 8.

Thine image and likeness hast thou made, hast thou created in vain? Ps. lxxxix. 46. In vain if thou destroyest me.

And what profit is there in my destruction—thy enemies will rejoice. Psalm xxxv. 19. May they never rejoice, O Lord. Grant not to mine enemies pleasure in my destruction. Psalm xxxviii. 16.

Look on the face of thine Anointed, Ps. lxxxiv. 9. And by the blood of thy covenant; Zech. ix. 11. By the propitiation for the sins of the whole world, 1 John ii. 2. Lord be merciful to me a sinner.

Be merciful to me, O Lord, of sinners the first and the greatest, 1 Tim. i. 15.

For thy names' sake also be merciful to my sin, for it is great, Psalm xxv. 11. For the sake of that name of thine, besides which none other under heaven is given among men whereby we can be saved. Acts iv. 12.

The Spirit himself helping our infirmities and interceding for us, with groanings unutterable. Rom. viii. 26.

By the bowels of the Father's compassion. By the bleeding wounds of the Son. By the unutterable groanings of the Spirit—hearken, O Lord; have mercy, O Lord.

For thine own sake, make no long tarrying O Lord, O Lord my God. As for me I do not forget my offences, they are ever before me. Psalm li. 3. I recount them as the bitterness of my soul. Job vii. 11.

I groan for them, Ps. xxxviii. 8. and return to thee mourning. Isaiah xxx. 15. I am moved with indignation, and take vengeance on myself, and am displeased with myself that I do it not more fully.

I repent, O Lord, I repent. Help thou my impenitence; and still more and more convince, break, and humble my heart; and remit, forgive, pardon all things that are the grief and burden of my heart. 1 Sam. xxv. 31.

Cleanse me from my secret sins, and from other men's sins spare thy servant. Ps. xix. 12.

Shew thy marvellous mercy to an utter sinner, and in due season say to me Lord, "Be of good cheer, thy sins are forgiven thee; Matt. ix. 2. my grace is sufficient for thee." 2 Cor. xii. 9. Say to my soul, I am thy salvation. Ps. xxxv. 3.

Why art thou cast down, my soul, and why dost thou disquiet me. Psalm xlii. 6. Return my soul unto thy rest, for the Lord will deal bountifully with thee. Psalm cxvi. 7.

From the seven Penitential Psalms.

Lord, rebuke me not in thy wrath, nor chasten me in thy displeasure. Psalm vi. 1. I said I will confess my transgressions to the Lord, and thou forgavest

the ungodliness of my heart. Psalm xxxii. 6. Lord, all my desire is before thee, and my groaning is not hid from thee. Psalm xxxviii. 9. Pity me, O Lord, according to thy great mercy, according to the multitude of thy tender mercies, blot out my transgressions. Psalm li. 1. Thou shalt arise and have mercy on me, O Lord, for it is time to have mercy on me, the time is come. Psalm cii. 13. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand. Psalm cxxx. 3. Enter not into judgment with thy servant, for in thy sight shall no man living be justified. Psalm cxliii. 2.

Prayers on the Ten Commandments.

I lift up my hands to thy commandments which I have loved. Psalm cxix. 48. Open mine eyes and I shall understand; incline mine heart and I shall desire; order my goings, and I will walk in the way of thy commandments. Ps. cxix. Lord God, be thou my God, and beside thee let me have no other; no other, and nothing other than thee.

Grant me to worship and serve thee in truth of spirit, in reverence of body, in blessing of my mouth, both in private and in public.

That I may render honour to those who rule, to obey them, to submit to them. That I may render affection to my own family, to care to provide for them. That I may overcome evil with good; Rom. xiii. 21. That I may possess my vessel in sanctification and honour, 1 Thess. iv. 4. That I may be without covetousness, content with such things as I have. Heb. xiii. 5. That I may speak the truth in love. Eph. iv. 15. That I may desire not to covet, 1 Thess. iv. 5. nor walk in lasciviousness and lusts. 1 Peter iv. 3. Nor go after concupiscence. Jude 16.

The hedge of the Law.

Give me grace, O Lord—To bruise the head of the serpent; Gen. iii. 15. To consider my latter end; Deut. xxxii. 29. To cut off occasion; 2 Cor. xi. 12. To be sober; 1 Peter v. 8. Not to sit idle; Matt. xx. 6. To turn away from the wicked; Titus iii. 10. To cleave to the good; Rom. xii. 9. To make a covenant with my eyes: Job xxxi. 1. To keep under my body; 1 Cor. ix. 27. To watch unto prayer; 1 Cor. vii. 5. To come to repentance; 2 Peter iii. 9. Hedge up my way with thorns, that I may not find the path to follow after vanity. Hosea ii. 6. Keep my mouth as with bit and bridle, when I come not nigh to thee, O Lord. Psalm xxxii. 9. Compel me to come to thee. Luke xiv. 23.

Act of Faith.

I believe, O Lord, on thee the Father, the Word, and the Spirit, the one God.—1. That by thy tender care and power, all things were created. That by thy kindness and love to mankind, all things are restored.—2. In thy Word who for us men, and for our salvation, was made flesh, was conceived, was born, suffered, was

crucified, died, was buried, descended, rose again, ascended, sat down, will return, will recompense.—3. That by the illumination and power of thy Holy Spirit, there is called out of the universe a peculiar people, a holy commonwealth, according to the belief of the truth, and holiness of life, wherein we are partakers of the communion of saints, and forgiveness of sins, in this present world. Wherein we expect the resurrection of the flesh, and life eternal in the time to come.

This most holy faith once delivered to the saints. Jude 3. I believe, O Lord, help thou my unbelief. Mark ix. 24. Add thou to my little faith. Luke xvii. 5.

And grant unto me to love the Father for his goodness; to reverence the Almighty for his power; to commit my soul to him in well doing, as to a faithful Creator.

Grant me to partake from Jesus of salvation, from the Christ of anointing, from the only begotten Son, of adoption.

Grant that I may worship the Lord; for his conception, in faith; for his birth, with humility; for his suffering, with patience, and hatred of sin; for his cross, by crucifying affections; for his death, by mortifying the flesh; for his burial, by burying evil counsels with good works; for his descent, by meditating of things below; for his resurrection, in newness of life; for his ascension, by seeking the things above; for his session, by setting good things at my right hand; for his return, by the fear of his second advent; for his judgment, by judging myself ere I be judged.

From the Spirit may I receive the breath of saving grace.

May I partake, in the church, of calling; in the holy church of holiness; in the catholic church, of a share; and in the communion of sacraments, of fastings, of watchings, of prayers, of groanings, of tears, of afflictions. Unto assurance of the forgiveness of sins; unto the hope of the resurrection, and translation to life eternal.

O thou confidence of all the ends of the earth, and of them afar off on the seas. Psalm lxv. 5. O thou in whom our fathers trusted, and thou didst deliver them. Whom they waited upon and were not confounded. Psalm xxii. 4, 5. O my hope from my youth, from my mother's breast. On whom I have been cast since I was born. Psalm xxii. 9, 10. Be thou my hope for ever and ever, and my portion in the land of the living. Psalm cxlii. 6.

By thy nature, thy names, thy types, thy words, thy deeds, be my hope, and let me not be ashamed of my expectation. Psalm cxix. 116.

Intercession.

O thou hope of all the ends of the earth. Psalm lxv. 5. Remember all creatures for good; visit the world in mercy.

O guardian of men, Most gracious Lord, Remember our whole race; Thou who hast concluded all in unbelief—Have mercy on all, O Lord. Rom. xi. 32.

O thou, who for this end didst both die and revive; to be

Lord of the dead and the living. Whether we live or die, Thou art our Lord. Rom. xiv. 8, 9.—Pity, Lord, the living and the dead.

O, helper of the helpless—Their Saviour in time of trouble. Psalm ix. 9. Remember all that are in necessity, and that need thine aid.

O God of grace and truth, stablish all that stand in thy grace and truth. 1 Thess. iii. 2, 13. Restore all diseased with heresies and sins. Gal. vi. 3.

O thou shield of salvation of thy anointed. Psalm xxviii. 8. Remember thy congregation which thou hast purchased and redeemed of old. Psalm lxxiv. 2. O may there be in them that believe, one heart and one soul. Acts iv. 32.

O thou who walkest in the midst of the seven golden candlesticks,—Remove not our candlestick from its place. Rev. ii. 1, 5.

Set in order what is wanting. Titus i. 5. Strengthen the things that remain, which are ready to die. Rev. iii. 2.

O, Lord of the harvest, send forth labourers prepared by thee, into thy harvest. Matt. ix. 38.

Thou portion of them that wait on thy temple. 1 Cor. ix. 13. Grant that our clergy may rightly divide the word of truth. 1 Tim. ii. 15. And rightly walk therein. Gal. ii. 14.

Grant that the people, loved by Christ, may obey and submit to them. Heb. xiii. 7.

O king of nations, even to the ends of the world. Strengthen all the kingdoms of the whole earth. As thine own appointment, Rom. xiii. 2; 1 Peter ii. 13. though the ordinance of man. Scatter the nations that delight in war. Psalm lxxviii. 30. Make wars to cease unto the ends of the earth. Psalm lxviii. 30; xlvi. 9.

O Lord, the hope of the isles. Isaiah li. 5. Free this island, and all the land wherein we dwell, from all affliction, danger, and need.

Lord of Lords, and King of Kings, be mindful of all princes whom thou hast appointed to rule on earth.

And first of all, remember our King, preserved by God. And more and more uphold him, and guide him prosperously in all things; speak good to his heart. For thy church, and all the people. Grant him deep and lasting peace; that through his tranquillity, we may lead a quiet and peaceable life in all godliness and holiness. 1 Tim. ii. 2.

O thou, by whom the powers that be, are ordained, Grant that those eminent in the court, may be eminent in virtue and the fear of thee. To the council, grant a holy wisdom. To the powerful, that they may have no power against, but for the truth. 2 Cor. xiii. 8. To our Judges, give thy judgments, that they may judge all in all things without preference, without partiality. 1 Tim. v. 21.

O God of Sabaoth, God of hosts, guide and strengthen all the soldiers beloved of Christ; against the enemies of our most holy faith.

Grant to our people to be subject to the power, not only for wrath, but for conscience sake. Rom. xiii. 5. Grant to husbandmen and shepherds, a

fruitful season; to our fleets and fishermen, quiet sailing; to our merchants, not to defraud; to our mechanics, to work lawfully in their callings.

O God, not ours only, but of our seed also; bless our children among us, that they may grow in wisdom, in stature, and in grace, before thee and men, Luke ii. 52.

O thou who wouldest have us care for our own, and hatest those without natural affection. 1 Tim. v. 8; 2 Tim. iii. 3. Be mindful, Lord, of my kindred after the flesh. Rom. ix. 3. Grant me to speak peace unto them, and to seek their good.

O thou who wouldest have us render again to them that do us good; Remember for good, O Lord, all from whom I have received kindness; give them life and blessedness in the earth, and never give them over to the will of enemies. Psalm xli. 2.

O thou who recordest him that neglects his own household, as worse than an infidel. 1 Tim. v. 8. Remember all in my household with thy good will. Peace be to my house. The Son of peace be on all therein. Luke x. 5, 6.

O thou who wouldest have our righteousness abound beyond that of sinners. Matt. v. 20. Grant me, O Lord, to render love to those that love me, Matt. v. 45. my own friends, and my father's friends, and the children of friends may I never forsake. Psalm xxvii. 10.

O thou who wouldest have us overcome evil with good, and pray for them that despitefully use us. Matt. v. 44. Pity my enemies, O Lord, as thou pitiest me, and bring them as myself to thy heavenly kingdom.

O thou who favourably receivest the prayers of thy servants, one for another; remember, O Lord, for good, and shew mercy to all who remember me in their prayers; and all whom I have promised to remember in my prayers.

O thou who esteemest acceptable, readiness in every good work, 2 Cor. viii. 12. Remember, Lord, like those who pray unto thee, such as through just causes have not leisure for prayers. Thou wilt arise and have mercy on those in extremity, for it is time that thou have mercy on them, the time is come. Psalm cii. 13. Thou wilt have mercy, O Lord, as on me when in extremity. Remember, Lord, infants, children, youths, young men, men, old men, the hungry, the thirsty, the naked, the sick, the prisoner, strangers, the homeless, the unburied, those in extreme age and weakness, those tempted to suicide, those troubled by unclean spirits, Acts v. 16. those in despair, the diseased in soul and body, the feeble minded, those who are in prisons and bonds, those who are condemned to death.

Remember, O Lord, all widows, strangers, travellers, sailors, those who are with child, those who give suck, those in severe bondage in the mines and in the gallies, those in solitude. O Lord, thou shalt preserve man and beast; how excellent is thy mercy, therefore the sons of men shall trust in the shadow of thy wings. Psalm vi. 7. The Lord bless

us and keep us. The Lord shew the light of his countenance, and have mercy upon us. The Lord lift up the light of his countenance upon us, and give us peace. Numb. vi. 24—26.

I commend to thee, O Lord, my soul and body, my mind and thoughts, my prayers and all my desires, my senses and limbs, my life and death, my brothers and sisters, and their children, my friends and benefactors, my kindred and neighbours, those commended to me; my country and all Christian people.

Praise.

Let us lift up our hearts unto the Lord. It is very meet, and right, and comely, and due, in all things, and always, in every time, and place, and manner, season, and country, always, every where, by all means, to remember thee, to confess to thee, to bless thee, to worship thee, to praise thee, to celebrate thee, to give thanks to the Creator and nourisher of all beings, Guardian, Governor, and Physician, author and finisher, Lord and Father, King and God; the fountain of life and immortality, the treasure of eternal blessing, whom the heavens praise, and the heaven of heavens, angels and all the heavenly powers, one to another crying without ceasing; and we, mean and unworthy, along with them under their feet: HOLY, HOLY, HOLY, Lord God of Sabaoth, heaven and earth are full of the majesty of thy glory. Isaiah vi. 3. Blessed be the glory of the Lord from his place for his Godhead, incomprehensibleness, height, dominion, almightiness, eternity, providence. O God, my strength, my rock, my refuge, my deliverer, my help, my shield, my horn of salvation, my sustainer. Psalm xviii. 1, 2.

MONDAY.

My voice shalt thou hear in the morning, O Lord. In the morning will I pray to thee, and thou shalt look on me. Ps. v. 3. Blessed art thou, O Lord; thou who hast created the firmament of heaven; Gen. i. 6. The heavens and the heaven of heavens; the heavenly powers, angels, archangels, cherubim, seraphim.

The waters above the heaven; Gen. i. 7. vapours, exhalations; whence come showers, dew, hail, snow like wool, hoar frost like ashes, ice like morsels, Psalm cxlvii. 6, 7. clouds from the ends of the earth, Psalm cxxxv. 7. lightnings, thunders, winds from thy treasures, storms.

Waters beneath the heavens for drink, for cleansing.

Confession.

I will confess my sins and the iniquities of my fathers; I have transgressed and forgotten thee, O Lord, and walked perversely in thy sight. Lev. xxvi. 40.

Set not, Lord, my iniquities before thee, nor the course of my life under the light of thine eyes. Psalm xc. 8. But pardon the iniquity of thy servant, according to the greatness of thy mercy; as thou hast been merciful to him from infancy to now. Numb. xiv. 19.

I have sinned, what shall I say unto thee, O preserver of men. Why hast thou set me as a mark to thee, so that I am a burden to myself. O let my transgressions be forgotten, and cleanse me from my sin. Job vii. 20, 21.

Save my soul that it come not to destruction, for thou hast found a ransom. Job xxxiii. 24.

Have mercy on me, O Son of David, help me, O Lord. Matt. xv. 22, 24. Yea, Lord, for the dogs eat of the crumbs that fall from the table of their master. Matt. xv. 27. Have patience with me, O Lord; or rather I have nothing to pay, forgive me all the debt, I entreat thee. Matt. xviii. 25, 26.

How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me? How long shall I take counsel in my soul, and be vexed in my heart day and night? How long shall my enemy triumph over me? Consider and hear me, O Lord, my God, lighten my eyes that I sleep not in death; lest my enemy should say, I have prevailed against him. If I be cast down they that trouble me will rejoice. But I have hoped in thy mercy. Psalm cxiii.

Prayers founded on the Ten Commandments.

Remove from me—1. All impiety, profaneness, superstition, and hypocrisy.—2. Idols, and self-idolatry.—3. Rash oaths and cursings.—4. Absence from, and unseemliness in worship.—5. Pride and want affection.—6. Strife and pasion.—7. Concupiscence and corruption.—8. Sloth and deceit.—9. Falsehood and reviling.—10. Every wicked thought, every wanton reasoning, every base desire, every unbecoming imagination.

Grant me—1. Piety and true devotion.—2. Reverence and worship.—3. Blessing and faithfulness to an oath.—4. Comely confession in the assembly.—5. Natural affection and obedience.—6. Patience and amiableness.—7. Chastity and temperance.—8. Contentment and kindness.—9. Truth and integrity.—10. Pure imagination, perseverance to the end.

The Apostles' Creed.

1. I believe in God the Father Almighty, Maker of heaven and earth.—2. In Jesus Christ, his only begotten Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; who descended into hell; rose from the dead; ascended into heaven; sitteth on the right hand of God; and shall come from thence to judge the quick and the dead.

I believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, the life everlasting.

And now, what is my hope, art not thou, O Lord? and my substance is before thee. In thee, O Lord, have I trusted, let me never be confounded.

Intercession.

Let us entreat the Lord for the whole creation: to give a supply of seasons, healthy, fruitful, peaceful.

For our whole race:—1. Not Christian, the conversion of atheists, ungodly, heathens, Turks, Jews.—2. Christians, the restoration of those labouring under offences, and the strengthening of those whom thou hast gifted with truth, with grace.

For the help and comfort of all who suffer with despondency, weakness, perplexity, confusion.

For the thankfulness, and temperance of all who are prospered with cheerfulness, health, plenty, quiet.

For the Catholic Church, its strengthening, increase. The Eastern: its deliverance and union. For the Western: its restoration and peace. For the British: the setting in order of things that are wanting, the strengthening of things that remain.

For the Episcopate, presbytery, the Christian people.

For the states of the whole world, Christian States and those afar off, neighbouring, our own.

For those in authority. Our King, protected by God, the Queen, and Prince.

For those eminent in the Court. The senate, bench, soldiery, magistrates, people, those in popular trust, husbandmen, shepherds, fishermen, merchants, tradesmen, mechanics, even down to the poor, and beggars.

For the succeeding generation. The right instruction of all the Royal seed, the branches of nobility, of those in Colleges, in the Inns of Court, in Schools, in town, in country. in apprenticeship.

For those commended to me: By kindred, brothers, sisters, the blessing of God on them and their children. By benefits; that thou wouldst render to them all for the kindnesses that I have received. To those who have ministered to me in carnal things.

The trust of those formerly instructed, ordained by me. My College — parish—Southwell— St. Paul's — Westminster. The dioceses of Chichester, Ely, the present, the clergy, laity. Helps, Governments. The Deanery of King's Chapel. Dispensation of Royal Alms, The Colleges intrusted to me.

For those commended to my prayers by moral friendship. Those who love me, though some of them not known.

By Christian love. Those who hate me without cause, some either for truth or righteousness.

By neighbourhood, those who dwell by me quietly without doing harm.

By promise. Those whom I have promised to remember in my prayers.

By mutual obligation. Those who remember me in their prayers, and ask me to do the same.

By much occupation, those who for just causes have less time for prayer.

For those who have no one individually interceding for them.

For those at present struggling in great need or deep affliction.

For those attempting any noble act, whence glory to the name of God or some great good to the Church shall arise.

For those who are beneficent either in sacred things or towards the poor. For those who have ever been offended by me either in deed or in word.

God have mercy on me and bless me. Shew me the light of his countenance and have mercy on me; God, even our own God, grant me his blessing. Psalm lxvii.

Bless me, O God, receive my supplication. Direct my life to thy commandments. Sanctify my soul, purify my body. Correct my thoughts, cleanse my desires. My soul and body, my mind, and spirit, my heart and reins. Psalm vii. 9.

Renew me altogether, O Lord, for if thou wilt thou art able.

Praise.

The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in mercy and truth, keeping mercy for thousands, pardoning transgressions and sins, and that will not clear the guilty, visiting the sins of the fathers upon the children. Exod. xxxiv. 6, 7. I will bless the Lord at all times, his praise shall continually be in my mouth. Psa. xxxiv. 1. Glory to God in the highest, on earth peace, good will among men. Luke ii. 14.

The 9 orders of Angels with their operations.

All praise be to God for, 1. Angels with Charge. 2, Archangels, 1 Thess. iv. 16. illumination. 3. Powers, 1 Pet. iii. 22, miracles. 4. Thrones, judgment. 5. Dominions, beneficence. 6. Principalities, government. 7. Authorities, Col. i. 16, Defending Demons. 8. Cherubim, Gen. iii. 24, knowledge. 9. Seraphim, Isai. vi. 6, Love.

TUESDAY.

O God, my God, early will I seek thee. Psa. lxiii. 1.

Blessed art Thou O Lord, who hast gathered the waters into the sea, who hast made the dry land appear, who hast brought forth the plants of herbs and trees yielding fruit. Gen. i. 9, 11.

The depths, the sea as in a heap, lakes, rivers, fountains, land, continent, islands, mountains, hills, vallies, fields, meadows woods, green things, bread, hay, herbs and flowers for food, pleasure, medicine, fruit trees, fruits, wine, oil, spices, trees for wood. Subterraneous stone, metals, minerals, coals, blood and fire and vapour of smoke.

Confession and prayer for forgiveness.

Who shall understand his errors? Keep me from secret faults, keep thy servant from from foreign sins, that they get not dominion over me. Psalm xix. 12, 3. For thy name's sake O Lord, pardon mine iniquity for it is great. Psa. xxv. 10.

My sins have taken hold upon me, and I am not able to look up: they are multiplied more than the hairs of my head,

and my heart hath failed me. Be pleased O Lord to deliver me. Look on me, O Lord to help me. Psa. xl. 15, 16.

Shew thy marvellous loving kindness towards me, thou who savest them that trust in thee. Psa. xvii. 7.

I said Lord, be merciful to me—heal my soul, for I have sinned against thee. Psa. xli. 4.

I have sinned, but I repent, and turn from my evil way, and with my whole heart turn to thee, and seek thy face and entreat of thee, saying, I have sinned, I have committed iniquity, I have done wickedly.

I know, O Lord, the plague of my heart, and behold I turn to thee with all my heart, and with all my strength. And now Lord from thy habitation and from the throne of thy glorious kingdom in the heavens, hearken to the prayer and supplication of thy servant. Be favourable to thy servant, and heal his soul. 2 Chron. vi. 1 Kings viii.

God be merciful to me a sinner, Luke xviii. Be merciful to me the chief of sinners. 1 Tim. i. 15.

Father, I have sinned against heaven and against thee. I am no more worthy to be called thy son. Make me as one of thy hired servants, one even the last, even though the least of all. Luke xv.

What profit is there in my blood, when I go down to corruption?—shall the dust confess to thee or declare thy truth?

Prayer for grace.

Hear Lord, and have mercy on me, Lord be my helper; turn my mourning into joy. Psalm xxx. 9—12. Turn my vain thoughts into carefulness, —my error into clearing of myself,—my falls into indignation, —my sin, to godly fear,—my transgression into vehement desire,—my iniquity into zeal,— my abomination into revenge.

Act of Faith.

1. Godhead,—love, power, providence.

2. Salvation,— anointing, adoption, dominion, conception, birth, sufferings, cross, death, burial, descent, resurrection, ascension, session, return, judgment.

3. Inspiration and holiness, calling out of the world, sanctifying in the world, communion of saints, and holy mysteries, forgiveness of sins, resurrection, life eternal.

Be thou my hope, O thou hope of all the ends of the earth, and of them that are afar off on the sea.

Intercession.

Bless, O Lord, thy creatures, men, the afflicted.

Churches, the universal, the Eastern, the Western, the British.

Bishops, presbyters, clergy, Christian people, States, those of the world, Christian, neighbouring, our own. Rulers, Kings, pious kings, our own. Senators, Judges, Nobles: Commanders by land, by sea; people, youth, teachers, courtiers, citizens, rustics. Those who have care over souls, over bodies.

All who minister to food, raiment, medicine, necessaries.

All whom I am bound to pray for by kindred, gratitude; charge, former and present. Friendship, love, neighbourhood, promise, mutual obligagation, business, destitution, extremity.

May the Lord keep me, the Lord be my shade on my right hand. May the Lord preserve me from all evil. May the Lord preserve my soul. May the Lord preserve my going out and my coming in, from henceforth and for evermore. Psa. cxxi.

O Lord thou knowest, and canst do and art willing to do what is good for my soul. O wretched man that I am! I neither know nor can do, nor am willing to do this as I ought.

Do thou O Lord, I entreat thee in thine own unspeakable kindness, so dispose concerning me, and so order, as thou knowest to be pleasing to thee, and to be most profitable for me.

Attributes of God celebrated.

All glory be to God for his goodness. 2 Sam. vii. 21. Grace. Neh. xiii. 31. Love, Rom. v. 8. Kindness, Titus iii. 4. Good will to men, Titus iii. 4. Meekness and gentleness. 2 Cor. x. 1. Forbearance, Rom. ii. 4. Long-suffering, Rom. ii. 4. Mercy, abundant, 1 Pet. i. 5. Mercy, great, Ps. li. 1. Compassions, multitude of, Psa. li. 1. Bowels of compassion, Col. iii. 12.

For his tenderness, abundant tender compassion. Jam. v. 11. In passing by, Micah vii. 18. In overlooking, Acts xvii. 30. Not beholding, Isai. lvii. 11. Many times, many years, Neh. ix. 28, 30. Not willingly afflicting, Lam. iii. 33. Not with all his displeasure, Psa. lxxviii. 39. Not according to our sins, Psa. ciii. 10. Not always, Ps. ciii. 9. In wrath remembering mercy. Hab. iii. 2. Repenting of evil, Joel ii. 13. Considering his chastisements double, Isai. xl. 2. Prone to pardon, reconciliation and propitiation, Isai. xl. ii.

WEDNESDAY.

In the morning watches I remembered thee, O Lord, for thou hast been my helper. Psa. lxiii. 7. 8.

Blessed art thou, O Lord, who hast made the two lights: sun and moon, the greater and the less; and the stars for light, signs, and seasons. Gen. i. 16. Spring, Summer, Autumn, and Winter; day, weeks, months, years; to rule over the day and night.

Confession of sins.

Behold thou art wroth, for we have sinned, we are all as an unclean thing, all our righteousness as filthy rags; and we all do fade as a leaf, and our iniquities as the wind have carried us away. And now, Lord, thou art our Father. We are the clay, and are all the work of thine hands. Be not wroth with us verysore. Remember not our iniquities for ever. Behold, see, O Lord, we are all thy people. Isai. lxiv. 5—9.

Though our iniquities testify against us, Lord, shew mercy to us, for thy name's sake, for our sins are many wherein we have sinned. But thou art in

the midst of us, Lord, and we are called by thy name. Forget us not. O Lord, our hope, who savest in time of trouble; why art thou become as a stranger in thy land; or a traveller that turneth aside for a night? or as a man that sleepeth, as a mighty man that cannot save? Jer. xiv. 7—9.

Have mercy, O Lord, on our unrighteousness, and our sins remember no more. Jer. xxxi. 34.

Lord, I am carnal, sold under sin. In me, that is in my flesh, dwelleth no good thing. For the good that I would I do not, but the evil which I hate, that I do. I consent to the law that it is good, and delight in it after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin. O wretched man that I am, who shall deliver me from the body of this death. I thank God through Jesus Christ; (Rom. vii.) because where sin hath abounded, grace hath much more abounded. Rom. v. 20.

O Lord, thy goodness leadeth me to repentance. O grant me repentance, that I may be recovered from the snare of the devil, that have been made captive by him. 2 Tim. ii. 25, 26.

The time past of my life may suffice me to have wrought the will of the flesh, walking in wantonness, revellings, drunkenness, and excess of riot. 1 Pet. iv. 3.

But, O Lamb, without blemish and without spot, who hast redeemed me by thy precious blood, by the same blood pity and save me. 1 Pet. i. 18. Both by thy blood, and by thy name, besides which none other under heaven is given among men, whereby we can be saved. Acts iv. 12.

O God, thou knowest my foolishness, and my faults are not hid from thee. Psa. lxix. 5. Lord, all my desire is before thee, and my groaning is not hid from thee. Psa. xxxviii. 9.

Let not them that wait on thee be ashamed for my cause, O Lord, the Lord of might. Let not them that seek thee be confounded for my sake, O God of Israel. Save me from the mire that I sink not. Let me be delivered from them that hate me, and from the deep waters. Let not the water-flood drown me, neither let the deep swallow me up, neither let the pit shut its mouth upon me. Psalm lxix.

Prayer for grace against seven deadly sins.

O deliver me from the pride of the Amorite, the envy of the Hittite, the passion of the Perizzite, the luxury of the Girgashite, the wantonness of the Hivite, the worldly cares of the Canaanite, and the lukewarm carelessness of the Jebusite.

And in their stead, O give me humility, mercy, patience, temperance, chastity, contentment, earnest zeal.

Act of faith.

I believe in the Father and his paternal kindness, the Almighty and his saving power,

the Maker and his providence, for the preservation, government, and perfection of the universe.

I believe in Jesus and his salvation, the Christ and his unction, the only Son and his adoption, the Lord and his healing power.

In his conception and birth, for the purifying of our unclean conception and birth. In his sufferings, which we deserved, that we might not suffer. In his cross, that the curse of the law is removed. In his death, that the sting of death is taken out. In his burial, that everlasting corruption is done away. In his descent into hell, which we deserved, that we might escape. In his resurrection, as a first fruit of them that slept. In his ascension, to prepare a place for us. In his session, so as to appear and intercede for us. In his return, to receive his own to himself. In his judgment, to render to every man according to his works.

I believe in the Holy Ghost, and his power from on high, from without, and inviaibly, yet within working and manifestly transforming to holiness.

In the Church as a mystical body, of those called from the whole world for community, according to faith and holiness.

In the communion of saints, the members of this body, and their mutual share in sanctifying graces.

For the assurance of forgiveness of sins, for the hope of resurrection, and translation to life eternal.

I have hoped in thy mercy, even for ever and ever. Ps. lii. 9. How excellent is thy loving-kindness, O God! Ps. xxxvi. 7. If I have hope, it is in thy mercy. Let me not be ashamed of this my hope. Ps. cxix. 116.

Intercession.

We further intreat of thee, remember all, O Lord, for good.

O Lord have mercy upon all. Be reconciled to us all. Shew peace to the multitudes of thy people. Scatter offences, abolish wars. Repress the risings of heresies.

Grant us thy peace and love. O God our Saviour, and the hope of all the ends of the earth. Psalm lxv. 5. Remember the crowning of the year, even thy goodness, (ver. 12.)

The eyes of all wait upon thee, and thou givest them their meat in due season, Thou openest thine hand, and fillest all things living with thy blessing. Psa. cxlv. 15, 16.

Remember thy holy Church from one end of the world unto the other. And grant it thy peace, since thou hast purchased it with thy precious blood, and established it, even to the end of the world.

Remember them that bear fruit, and do excellent work in thy holy Churches, and those who remember the poor and needy.

Recompense them with thy rich and heavenly gifts. Grant to them for earthly things, the heavenly: for corruptible things the incorruptible; for temporal things the eternal.

Remember those in virginity, chastity, and mortification; and also those in holy marriage, living in piety and fear.

Remember every Christian soul, afflicted, overwearied, and in heavy trial, and needing thy mercy and aid. Also our brethren in captivity, and prison, and bonds, and bitter slavery; granting conversion to the wanderers, health to the sick, deliverance to the captives.

Remember religious and faithful kings, whom thou hast appointed to rule on the earth. And first remember, O Lord, our king, protected by God; strengthen his kingdom, subdue all his enemies, speak good to his heart for thy Church and all thy people, grant him deep peace that cannot be taken away, that in his tranquillity, we may lead a quiet and peaceable life, with all godliness and honesty. 2 Tim. ii. 2.

Remember O Lord, every government and power, our brethren at Court, and those distinguished in the Senate and the Hall of judgment; and all who by land or sea carry on for us thy war.

Further, O Lord, deign to remember our holy fathers, the venerable presbytery, and all the clergy that rightly divide the word of truth, (2 Tim. ii. 15.) and rightly walk in the same. Gal. ii. 14.

Remember O Lord, our brothers around us, and those who pray with us in this holy hour, and their zeal and earnestness.

Remember also those absent for reasonable causes, and pity them and us according to the multitude of thy mercy.

Fill our garners with all good.

Preserve the married in peace and concord. Nourish the infants, instruct the youth, strengthen old age, comfort the feeble-minded, gather together the scattered, restore the wanderers, and re-unite them to thy holy, and Catholic, and Apostolic Church.

Free them that are vexed by unclean spirits. Sail with them that sail, journey with them that journey. Protect the widows, defend the orphans, deliver the captives, heal the diseased.

Remember O God those at judgment-seats, and in mines, and exile, and gallies, and every affliction and necessity: and all them that need thy great tender mercy: and them that love us, and them that hate us: and them that enjoin upon us unworthy, to remember them in our prayers.

Remember all thy people, O Lord our God, and pour out upon all thy rich mercy, granting to all what they request for salvation.

And those things which we remember not through ignorance or forgetfulness, or multitude of names, do thou thyself remember, O God, who knowest the age of each, and the name of each, who knowest each from his mother's womb.

For thou, O Lord, art the helper of the helpless, the hope of the hopeless, the Saviour of the tempest tossed, the harbour of them that sail, the physician of them that are sick. Be thyself all things to all men! 1 Cor. ix. 22. Thou who knowest each man and his desire, his dwelling, and his name.

Deliver, O Lord, this State, and all the country wherein we dwell, from plague, famine, earthquake, flood, fire, sword,

invasion without, and civil strife within.

End the divisions of the Churches, quench the raging of the nations, and receive us all into thy kingdom, approving us as sons of light, and grant us thy peace and love, O Lord our God.

Remember O Lord God, all spirits and all flesh, whom we remember, and whom we remember not.

O Lord, direct in peace the end of our lives, that they may be Christian, acceptable, and, if it please thee, free from pain; gathering us under the feet of thine elect, when thou wilt, and as thou wilt, only without shame and without offences. May the beauty of the Lord our God be upon us; the works of our hands prosper upon us, and prosper our handy work. Psalm xc. 17.

Be, Lord, within me, to strengthen; without me, to guard; above me, to protect; under me, to sustain; before me, to guide; behind me, to restore; round about me, to be my fortress.

Praise.

Blessed art thou, O Lord, the God of Israel, our Father, for ever and ever. Thine O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty, and the might: for thou reignest over all things in heaven and on earth. 1 Chron. xx. 10, 11. At thy presence, every king is troubled, and every people, Isaiah lxiv. 2. Thine, O Lord, is the kingdom, and thou art exalted over all. From thee are riches, and honour, from thy presence. Thou rulest over all, O Lord; the Prince of every princedom; and in thy hand is power and might; and in thy hand it is to make great and to give strength to all. Now therefore, our God, we thank thee, and praise thy glorious name. 1 Chron. xxix. 12, 14.

THURSDAY.

Cause us to be filled with thy loving-kindness in the morning, O Lord. Psa. xc. 14.

Blessed art thou, O Lord, who hast brought forth out of the water creeping things, that have life, and whales, and winged fowls, and hast blessed them, that they might increase and multiply. Gen. i. 20—22.

Be thou exalted above the heavens, O God, and thy glory above all the earth. Psa. cviii. 5. By thine ascension, draw us also, Lord, to thyself, (John xii. 31.) to set our affections on things above, not on things on the earth. Col. iii. 2.

By the great mystery of thy holy body and precious blood, instituted as on the evening of this day, Lord have mercy. 1 Cor. xi. 23—25.

Confession.

Thou who hast said, as I live, saith the Lord God, I have no pleasure in the death of a sinner, but that the wicked should turn from his way, and that he should live. Turn ye, turn ye, from your wicked way, and why will ye die, O house of Israel. Ezek. xxxiii. 11. Turn us O Lord unto thee, and

we shall be turned. Lam. v. 21. Turn us from all our ungodlinesses, and let them not be our ruin. Ezek. xviii. 30.

I have sinned, I have committed iniquity and ungodliness against thy commands and thy judgments. To thee, O Lord, belongeth righteousness, to me shame and confusion of face as this day; because of our trespass for which thou hast cast us off, Lord, to us belongs confusion of face, and to our rulers who have sinned against thee. Lord, in all things righteousness belongs to thee. According to all thy righteousness let thy wrath and anger be turned away, and cause thy face to shine upon thy servant. Incline thine ear, my God, and hear; open thine eyes and see my desolation. Lord, hearken, Lord, be favourable, Lord, give ear. Give ear, O Lord, and do, do and tarry not: for thine own sake, O Lord my God, because thy name is named on thy servant. Daniel ix.

In many things we all offend. James iii. 2. Lord let thy mercy rejoice against judgment in my offences. James ii. 13.

If I say I have no sin, I deceive myself, and the truth is not in me; but I confess my many transgressions, and to me confessing them, O Lord, thou art faithful and just so as to forgive my sins. 1 John i. 8, 9. Nay, for thus also, I have an advocate before thee, thy only begotten Son the righteous. Let him be the propitiation for my sins, as for those of the whole world. 1 John ii. 1, 2.

Will the Lord cast off for ever, will he be favourable no more? Will he cut off his mercy for ever? Is his word at an end from generation to generation? Will God forget to be gracious? Will he in anger restrain his compassions? And I said, this is my infirmity. This change is from the hand of the Most High. Psalm lxxvii.

Prayer for grace against sins to be avoided.

O Lord help me to lay aside every weight and easily besetting sin, Heb. xii. 1. All filthiness and superfluity of naughtiness. James i. 21. The desire of the flesh, of the eyes, the pride of life. 1 John ii. 16. Every motion of the flesh and spirit, contrary to the will of thy holiness.

The beatitudes to be attained.

Grant to me, O Lord, to be poor in spirit, so as to have part in the kingdom of heaven. To mourn so as to be comforted. To be meek so as to inherit the earth. To hunger and thirst for righteousness, so as to be filled. To be merciful, so as to obtain mercy. To be pure in heart, so as to see God. To be peaceful, so as to be called the son of God. To be prepared for persecution and reproaches for righteousness sake, so that I may have reward in heaven. Grant these things to me, O Lord. Matt. v.

Act of faith.

Coming unto God, I believe that he is, and that he is a rewarder of them that diligently seek him. Heb. xi. 6.

I know that my Redeemer liveth. Job xix. 25. That he is the Christ, the Son of the living God. Matt. xvi. 16. That he is truly the Saviour of the world. John iv. 42. For he came into the world to save sinners, even the chief. 1 Tim. i. 15. Through the grace of Jesus Christ we believe that we shall be saved, even as our fathers. Acts xv. 11. I know that my flesh shall rise upon the earth, my flesh which endures these things. Job xix. 26.

I believe to see the goodness of the Lord in the land of the living. Psa. xxvii. 13. My heart shall rejoice in the Lord, and we have hoped in his holy name. Psalm xxxiii. 21.)

In the name of the Father, of the Saviour, the Mediator, the Intercessor, the Redeemer, the double Comforter, under the type of the Lamb and the Dove. Let thy mercy O Lord, be upon us, as we have trusted in thee.

Intercession, from the Liturgy of St. James and Chrysostom.

Let us, in peace, intreat the Lord, for the peace from above, and the salvation of our souls. For the peace of the whole world. The welfare of the holy Churches of God, and the union of all.

For this holy house and those who enter it with faith and piety.

For our holy fathers the Bishops, the venerable Presbytery, the Deacons in Christ. All the Clergy and people.

For this holy habitation, and the whole state and country, and those who in faith dwell therein.

For favourable climate, the productiveness of the earth, and peaceful seasons.

For those who sail, or travel, or are diseased, or sick, and for captives and their safety, help, save, pity, and defend us, O God by thy grace.

Remembering the holy, pure, and blessed mother of the Lord, and Virgin, Mary, with all the holy saints. Luke ii. 46—55. Let us commend ourselves and others, and our whole life, to Christ our God: for to thee, O Lord, belongs glory, honour, and worship. Rev. iv. 11.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with me, and with us all. Amen. 2 Cor. xiii. 14.

I commend myself, and mine, and all that I have, to him that is able to keep me from falling, and to present me faultless in the presence of his glory,—To the only wise God our Saviour, to whom be glory and majesty, dominion and power, both now and for ever. Amen. Jude 25.

Thanksgiving.

O Lord, my Lord, for my being, life, and reason,—for my nurture, protection, and guidance,—for my education, citizenship, and religion,—for thy gifts, of grace, of nature, and of fortune,—for redemption, regeneration, and instruction, I bless thy holy name.

For my calling, renewed calling, and many times repeated re-calling,—for thy forbearance, long-suffering, yea, rich long-suffering, many times, many years, until now,—for all the benefits I have received,—

the events wherein I have been prospered,—for anything well done,—for the use of present things,—for thy promise, and my own hope of enjoying the good things to come; I bless thy holy name.

For good and excellent parents, kind teachers, ever to be remembered benefactors, like-minded fellow ministers, understanding hearers, true friends, faithful domestics. For all who profit me by writings, sermons, converse, prayers, examples, reproofs, inquiries. For all these and all other things, known and unknown, manifest and hidden, remembered, and forgotten, received willingly or unwillingly, I acknowledge and will acknowledge thee, I bless and will bless thee, I thank and will thank thee, all the days of my life.

Who am I, or what is the house of my father, (2 Sam. vii. 18.) that thou shouldst look on such a dead dog as I? 2 Sam. ix. 8. What shall I render unto the Lord for all the benefits that he has done to me? Psa. cxvi. 12. What thanks can I render to God for all things wherein he has spared and borne with me until now? Holy, holy, holy: thou art worthy, O Lord our God, the holy one to receive the glory and the honour, and the power, for thou hast created all things, and for thy pleasure they are and were created. Rev. iv. 8, 11.

FRIDAY.

In the morning my prayers shall come unto thee. Psalm lxxxviii. 13. Blessed art thou, O Lord, who hast brought forth from the earth beasts, and cattle, and all creeping things. Gen. i. For food, clothing, aid.

And hast made man after thine image, to rule over the earth, and hast blessed him.

Thanks be unto thee for blessings in creation: Deliberation, divine workmanship, the breathing of life, the image of God, appointment over his works, charge concerning him to the angels. Ps. xci. 11. paradise. Gen. ii. 8.

Thanks be unto thee for divine gifts: heart, reins, eyes, ears, tongue, hands, feet, life, sense, reason, spirit, free-will, memory, conscience, knowledge of God. Rom. i. 19.

The writing of the law: the oracles of the prophets, the melody of Psalms, instructions of Proverbs, experience of histories, worship of sacrifices.

Blessed art thou, O Lord, for thy great and precious promises in this day, of the life-giving seed, and that in the fulness of time, thou hast accomplished it in this day.

Blessed art thou, O Lord, for the holy sufferings of this day. O, by thy saving passion upon this day, save us, O Lord.

Confession.

I resisted thee, O Lord, but I turn to thee. Hosea xiii. 16. I have fallen by mine iniquities, but I take with me words and turn to thee, saying, Take away iniquity, and receive my prayer, and I will render to thee the fruit of my lips. Hosea xiv. 1, 2.

Spare, spare, O Lord, and give not thine inheritance for a

reproach to thine enemy. Joel ii. 17.

Lord, Lord, be merciful; cease, I pray thee, from anger. By whom shall Jacob arise, for he is small. Repent, O Lord, for this, and let it not be. Amos vii. 2, 3.

In choosing lying vanities, I forsook my own mercy, and was cast out of the sight of thine eyes. But when my soul failed within me, I remembered the Lord. I will look again towards his holy temple. Let my life be brought up from corruption. Jonah ii. 4—8.

Who is a God like unto thee, passing by the transgressions of the remnant of thy people. Thou wilt not retain thine anger for ever, for thou delightest in mercy. Turn again and have compassion upon us, O Lord. Subdue our iniquities, and cast all our sins into the depths of the sea, according to thy truth and thy mercy. Micah vii. 18—20.

O Lord, I have heard thy speech, and I was afraid, I considered thy works and was astonished. In wrath remember mercy. Hab. iii. 2.

Behold me, O Lord, clothed with filthy garments. Behold Satan standing at my right hand. And, O Lord, by the blood of thy covenant, by the fountain that is opened to sprinkle from all uncleanness; Take away from me my transgressions, and purge away my sins. Save me as a brand plucked from the burning. Zech. vii. ix. xiii.

Father, forgive me, for I knew not, truly, I knew not what I did, when I sinned against thee. Remember me, O Lord, in thy kingdom. Luke xxiii. 34.

Lord, lay not their sins to the charge of my enemies. Acts vii. 60. Lord, lay not my own sins to mine own charge.

Litany.

By thy sweat in great drops of blood. By thine agonising soul. Luke xxii. 44.

By thine head crowned with thorns. thy back beaten with rods, thy weeping eyes, Heb. v. 7. thy ears filled with reproaches, thy mouth that drank of vinegar and gall, thy face shamefully defiled with spitting, thy neck burdened with the load of the cross, thy back furrowed with the scar of the scourges, and with wounds, thy pierced hands and feet, thy strong cry, my God, my God, thy heart pierced with a spear, the water and the blood that flowed forth, thy broken body, thy blood poured out, Lord, forgive the iniquities of thy servant, and cover all his sins. Psalm lxxxv. 2.

Cause all thine anger to cease. Turn from thy wrathful indignation. Wilt thou be angry for ever? Wilt thou stretch out thy wrath from generation to generation? O God, thou shalt return and quicken us. And thy people shall rejoice in thee. Shew us thy mercy, O Lord; and grant us thy salvation. Psalm lxxxv.

From the works of the flesh. Gal. xv. 19: Adultery, fornication, uncleanness, lasciviousness, idolatry, sorcery, hatred, strifes, emulations, anger, contentions, seditions, heresies, envyings, murders, drunken-

ness, revellings, and such like, deliver us, O Lord.

The fruit of the Spirit, Gal. v. 22: Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; give unto us, O Lord.

The gifts of the Spirit to Christ: the Spirit of wisdom, understanding, counsel, might, knowledge, piety, the fear of God. Isaiah xi. 2. Give unto us, O Lord.

The gifts of the Spirit to his people: 1 Cor. xii. 8—10. Word of wisdom, of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, tongues, interpretation of tongues; give to thy church, O Lord.

Act of Faith.

I believe that thou hast created me. Despise not the work of thy hands.

In thine image and likeness. Suffer not thine image to be blotted out.

Thou hast redeemed me with thy blood. Suffer not thy purchase to perish.

Hast called me Christian from thy own name. Despise not thine own name.

Hast hallowed me in regeneration. Destroy not thy work of holiness.

Hast graffed me into the good olive; as a member of thy mystical body. A member of that mystical body cut not off, O Lord.

Remember thy words to thy servant, on which thou hast caused me to hope. My soul panteth for thy salvation; but I have hoped in thy words.

Intercession.

Let us pray

For the prosperity and strengthening of the whole army of Christ, against the enemies of our most holy faith. For our holy fathers, the bishops, and our whole brotherhood in Christ.

For those who love, and for those who hate us. For those who shew us favour and minister to us.

For those we have promised to mention in our prayers; for the deliverance of the captives; for our absent fathers and brethren; for those who are sailing by sea; for those encompassed with infirmities.

Let us also pray

For the abundance of the fruits of the earth; and for the souls of all Christians who are sound in the faith.

Let us commemorate pious kings, orthodox bishops, [the builders of this holy house,] our parents, and all our deceased forefathers and brethren.

Be ever, O Lord, thy strong hand—my protection; thy mercy in Christ—my salvation; thy most faithful word—my instruction; the grace of thy life-bringing Spirit—my consolation for ever and for ever.

May the soul of Christ—sanctify me; the body—strengthen me; the blood—redeem me; the water—wash me; the stripes—heal me; the sweat—refresh me; the wound—shelter me.

The peace of God which passeth all understanding, keep my heart and mind in the knowledge and love of God. Phil. iv. 7.

Praise.

From St. James' Liturgy.

O thou, who when man had transgressed thy command, and fallen, didst not despise, nor forsake him, O blessed one, but didst oft visit him as a merciful Father; who gavest him thy great and precious promise, of the lifegiving seed; who didst open to him the door of faith, and of repentance unto life. And in the fulness of the times, didst send Christ himself to take on him the seed of Abraham; by the offering of his life to fulfil the obedience of the law; by the sacrifice of his death, to take away our curse; by his death to redeem the world, and by his resurrection to raise it to life. Thou who doest all things, to reclaim to thee our race, and make them partakers of thy divine nature and eternal glory, for ever blessed be thy name.

Thou who hast witnessed the truth of thy gospel, by many and various wonders; by the memorable conversion of thy saints; by their admirable endurance of torments; by the stupendous conversion of the world, to the obedience of faith, without power, eloquence, and might; blessed, praised, remembered, magnified, exalted, glorified; hallowed be thy name, its memory, its mention, its every memorial, both now and for ever.

Thou art worthy to take the book, and to open its seals, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, nation, tongue, and people.

Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and honour, and glory, and blessing, and strength.

Blessing, and honour, and glory, and power, to him that sitteth on the throne, and to the Lamb, for ever and ever, Amen. Rev. v. 9—13. Salvation unto our God, that sitteth on the throne, and to the Lamb. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be to our God for ever and ever. Amen. Rev. vii. 10, 12.

SATURDAY.

Lord, have mercy on us, for we have trusted in thee. Be thou our arm in the morning and our salvation in time of trouble. Isaiah xxxiii. 2.

Blessed art thou, O Lord, who didst rest on the seventh day from all thy works, and didst bless and sanctify it.

Heads of Meditation.

The things which relate to the Sabbath; the things which relate to our answering rest. The death of Christ, and resting from sins. Concerning those who have entered before into rest.

Confession.

I am ashamed and confounded, O my God, to lift up my face unto thee; for my iniquities are grown over my head, and my offences are increased unto heaven. From the days of my youth, I am in a great

trespass even to this day; and cannot stand before thee, because of this. Ezra ix. 6, 7, 15.

From the Prayer of Manasses.

My sins are more than the sand of the sea; my iniquities are multiplied, and I am not worthy to look up, and to behold the height of heaven, for the multitude of my iniquities. And I have no rest because I have provoked thine anger, and have done evil in thy sight; not doing thy will, and not keeping thy commandments.

And now, I bend the knee of the heart, and beseech thy goodness; I have sinned, Lord, I have sinned, and acknowledge my transgressions.

But I earnestly entreat thee, forgive me, O Lord, forgive me, and destroy me not in my sins; nor being angry for ever, reserve evil for me. Nor condemn me to the lowest deeps of the earth.

For thou art God, the God of them that repent. And wilt shew forth in me all thy goodness. For thou wilt save me, though unworthy according to thy great mercy, and I shall praise thee for ever.

Prayer for grace.

Lord, if thou wilt, thou canst make me clean. Lord, speak the word only, and I shall be healed. Matt. viii. 2, 8.

Lord, save us, carest thou not that we perish. Matt. i. 25; Mark iv. 38.

Say to me, be of good cheer, thy sins are forgiven thee. Matt. ix. 3.

Jesus, Master, have mercy on me. Luke xvii. 3. Jesus, thou Son of David, have mercy on me. Mark x. 47. Jesus, thou Son of David.

Lord, say to me, Ephphatha, be opened. Mark vii. 34.

Lord, I have no man to help me. Lord, say to me, Thou art loosed from thy infirmity. Luke xiii. 12.

Say to my soul. I am thy salvation. Psalm xxxv. 3. Say to me, my grace is sufficient for thee. 2 Cor. xii. 9.

How long, Lord, wilt thou be angry for ever? Shall thy wrath burn like fire? Remember not our former sins. Let thy tender mercy speedily prevent us, O Lord, for we are brought very low. Help us, O God, our Saviour, for the glory of thy name. Lord, deliver us, and be merciful to our sins, for thy name's sake. Psalm lxxix.

All my faults, short comings, slips, stumblings, falls, offences, transgressions, debts, sins, trespasses, ignorances, iniquities, ungodliness, unrighteousnesses, and pollutions: the guilt of them all, pardon, put away, be favourable to, impute not, pass by, forgive, spare, charge not, remember not.

The impurity pass by, look away from, conceal, blot out, pass over, wash away, purify.

The weakness remit, take away, abolish, heal, remove, set aside, save from, strip away, scatter, let them not be found, let them not be.

Supply to me in faith, virtue; in virtue, knowledge; in knowledge, temperance; in temperance, patience; in patience, godliness; in godliness, brotherly kindness; in brotherly kindness, love. 2 Peter i. 5.

And may I, not forgetting the purging of former sins, be diligent to make my calling and election sure by good works. 1 Tim. ii. 10.

Act of Faith.

I believe in thee the Father; if thou then art a father, we also are sons. Like as a father pitieth his son, do thou pity us, O Lord. Psalm ciii. 13.

I believe on thee, the Lord; if thou then art Lord, we also are servants. Our eyes wait on thee, our Lord, until thou have mercy upon us. Ps. cxxiii. 2.

I believe, that if we are neither sons nor servants, but dogs only, it is lawful for us to eat of the crumbs that fall from thy table. Mark vii. 28.

I believe, that Christ is the Lamb of God. O Lamb of God, that takest away the sins of the world, take away mine also.

I believe, that Jesus Christ came into the world to save sinners. 1 Tim. i. 15. Thou who didst come to save sinners, save me also, of sinners the worst and greatest.

I believe, that Christ came to save that which was lost. Matt. xviii. 11. Thou who didst come to save the lost, Lord, suffer not to perish what thou hast saved.

I believe, that the Spirit is the Lord and giver of life. Thou who gavest me a living soul, grant that I may not turn my soul to vanity.

I believe, that the Spirit communicates grace in his holy mysteries. Grant me not to receive in vain these graces, nor the hope of his sanctifying influences. 2 Cor. vi. 1.

I believe, that the Spirit intercedes for us with groanings unutterable. Rom. viii. 26. Grant me, Lord, to share in his intercession, and in those groanings.

Our fathers trusted in thee; they trusted in thee and thou didst deliver them. They cried unto thee, and were saved. They trusted in thee, and were not confounded. Psalm xxii. 4, 5. As thou didst save our fathers in former generations, save us in like manner, O Lord, who put our trust in thee.

Intercession.

Heavenly King, establish our faithful kings; confirm the faith; make quiet the nation; give peace to the world.

Thoroughly preserve (this holy College) and receive us in sound faith and repentance, since thou art good and lovest mankind.

May the power of the Father govern me. May the wisdom of the Son enlighten me. May the inworking of the Spirit quicken me.

Guard my soul, confirm my body, raise my senses, direct my conversation, order my habits, bless my actions, accomplish my vows, inspire holy meditations, pardon the past, correct the present, direct the future.

Praise.

To him that is able to do exceeding abundantly, above all that we can ask or think, according to the power that worketh in us. To him be glory in the church by Christ, to all the

generations of the ages of ages. Ephes. iii. 20, 21.

Blessed, praised, celebrated, magnified, exalted, glorified, hallowed be thy name, O Lord, its memory and mention, and its every memorial.

For the honourable council of patriarchs, the venerable fellowship of prophets, the glorious company of the twelve apostles, and the evangelists, the noble army of martyrs, the confessors, the company of teachers, the ascetics, the love and devotion of virgins, children the delight of the world; their faith, hope, labours, truth, blood, zeal, diligence, tears, chastity, comeliness.

Glory to thee, O Lord, glory to thee, glory to thee, who hast glorified them, among whom we also give thee glory.

Great and marvellous are thy works, Lord God Almighty. Just and true are thy ways, thou king of the holy nations. Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy. For all nations shall come and worship before thee. For thy judgments are made manifest. Rev. xv. 3, 4.

Praise our God all his servants, and ye that fear him, both small and great. Hallelujah, for the Lord God omnipotent reigneth, let us be glad and rejoice, and give glory to him. Rev. xix. 5, 6. Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and shall wipe away every tear from their eyes, and there shall be no more death, nor crying, nor pain, for the former things are passed a way. Rev. xxi. 3, 4.

OCCASIONAL PRAYERS AND PRAISES.

Intercession for all.

Show thy goodness, O Lord, and visit with thy mercy thy whole creation, our whole race; the empires of the world; the universal church; the churches, the kingdoms, severally; the church, the kingdom among us.

The orders in each; the king, the prince, the city, the parish in which I was baptised, [the two schools, the university, the college, the parish entrusted to me, of St. Egidius, Pembroke Hall; three churches, Southwell, St. Paul's, Westminster; three dioceses, Chichester, Ely, Winchester.]

My house, relations, those kind to me, servants, neighbours, friends, those commended to me.

Commendation of ourselves to God.

I commend to thee, O Lord, my soul and body, my mind and thoughts, my vows and prayers, my senses and limbs, my words and works, my life and my death, my brothers and sisters, their children, my benefactors, well-wishers, kindred, neighbours, my country, the whole Christian people.

I commend to thee, O Lord,

my attempts, undertakings, purposes, endeavours, my going out and coming in, my sitting down and rising up.

Preparation for praise.

Praise becomes thee, O God, and unto thee shall the vow be performed. Psalm lxvi. 1.

Thou art worthy, O Lord, our God, the holy one, to receive glory, and honour, and power. Rev. iv. 11.

Thou that hearest prayer, unto thee shall all flesh come. I will come also. The words of the wicked have prevailed against me. My transgression thou shalt purge away. Psalm lxv. 2, 3. That I may come and praise thee with all thy works, and bless thee with thy holy ones. Lord, thou shalt open my lips, and my mouth shall shew forth thy praise. Psalm li. 15.

Form of Praise.

My soul praise the Lord for all the benefits that he hath done to the whole creation, to our whole race.

For the mercy thou hast shewn to myself in soul and body, in the necessaries of life.

For gifts of grace, of birth, of estate. For all the things in which I have received good, in which I have prospered before and now.

For whatever I have at any time done well. For my health, good report, content, safety, freedom, quiet.

Thou hast not cut off as a weaver my life from day until night, thou hast not made an end of me. Isaiah xxxviii. 11.

He hath given me life and breath until this hour. From childhood, and youth, and until now, even to old age. Psalm lxxi. 15, 16.

He hath holden my soul in life, and thou wilt not suffer my foot to be moved. Psalm lxvi. 8.

Thou hast rescued me from danger, diseases, poverty, slavery, shame, public strife, evil accidents.

Thou hast not given me to perish in my sins, waiting for my conversion. Thou hast left in me a turning to my own heart, the memory of my latter end, some fear, shuddering, and grief for my past sins.

O give me more and greater, greater and more; more and more earnest, O Lord.

Thou hast granted me good hopes of their pardon by repentance and its works, by the power of the thrice holy one, and of the keys and mysteries in thy church.

For these thy benefits to me day by day already rehearsed. For many, very many others forgotten, through their number, through my forgetfulness. For those shown me when willing, conscious, and deserving them, and when not deserving them, ignorant and unwilling. I confess and give thanks to thee, I bless and praise thee as is meet and every day. I pray unto thee with my whole heart, and with my whole mind I call on thee.

Glory be to thee, O Lord, glory to thee, glory to thee and to thine all holy name, for all thy divine perfections in themselves. For thine unutterable and incomparable goodness, and

thy mercy towards sinners, and the unworthy, and to me of all sinners most unworthy. Yea, O Lord, for this and thine other perfections, glory be given, and praise, and blessing, and thanksgiving by the voices and symphony of voices, of angels, and of men, and of all thy saints in heaven, and of every creature in heaven, on earth, and under their feet. By me an unworthy and wretched sinner, thy lowly creature both now this day, and hour, and daily till my latest breath, and to the end of the world, and for ever and ever.

Litany.

O Father, the Creator, destroy not thy creature.

O Son, the Redeemer, destroy not thy redeemed one.

O Spirit, the Regenerator, destroy not him thou hast born anew.

Remember not, Lord, my offences, nor the offences of our forefathers, neither take vengeance on our sins, both theirs and mine.

Spare us, O Lord, spare thy people, and among thy people thy servants, whom thou hast redeemed with thy precious blood, and be not angry with us for ever.

Be favourable, be favourable, spare us, O Lord, and be not angry with us for ever.

Be favourable, be favourable, have mercy on us, O Lord, and be not angry with us exceedingly.

O Lord, deal not with me after my sins, nor reward me according to mine iniquity. Ps. ciii. 10.

But according to thy great mercy, deal with me, and reward me according to the multitude of thy tender mercies.

According to that great mercy, and according to that multitude of tender mercies, even as in former ages to our fathers.

By whatever is dear to thee, from every evil and adversary, in every time of need, from this evil and adversity at this time, rescue, save, and deliver me, O Lord.

Deliver me, O Lord, and destroy me not, on the bed of sickness, in the hour of death, in the day of judgment.

In that solemn and fearful day, save, Lord, and deliver me from seeing the face of the Judge frowning, from being set on the left hand, from hearing that terrible voice, depart from me. From being bound in chains of darkness. From being cast into outer darkness. From being tormented in the lake of fire and brimstone, where the smoke of torment goeth up for ever.

Be favourable, be favourable, spare us, have mercy on us, O Lord, and destroy us not for ever, rescue and save us.

And for this end take away from me, 1. Hardness of heart. Mark xvi. 14. 2. Insensibility after sin. Eph. iv. 19. 3. Blindness of heart. Mark iii. 5. 4. Contempt of thy threatenings. 5. A seared conscience, 1 Tim. iv. 2. 6. A reprobate mind. Rom. v. 28. Forerunners of the sin against the Holy Ghost, the sin unto death.

Save me from the four crying sins. Voluntary murder. Gen. iv. 20. Sin of Sodom. Gen. xviii. 23. Oppression of the poor. Exod. xxii. 22. Detention

of the wages of labourers. James v. 4.

Save me from the fearful and dangerous things of this world: Plague, famine, war, earthquake, inundation, burning, excessive rain, drought, tempest, thunder, lightning, storm, diseases, epidemic acute and malignant, unexpected death.

Save me from evil and dangerous things in the church, interpretation of a private spirit. 2 Peter i. 20. Innovation in holy things, strange doctrine. 1 Tim. i. 3. Doting about questions, and making endless strifes. 1 Tim. vi. 4. Heresies, schisms, scandals public and private.

Save me idolising of kings, Acts xii. 22. Flattery of the people. Mark xv. 15. The indifference of Saul. 1 Sam. xiv. The contempt of Michal. 2 Sam. vi. 16. The flesh-hooks of Hophni. 1 Sam. ii. 13. The usurpation of Athaliah. 2 Kings ii. The priesthood of Micah. Judges xvii. 10. The fellowship of Simon. Acts viii. 18. And Judas. Matt. xxvi. 16. The doctrine of the unlearned and unstable. 2 Pet. iii. 16. The pride of novices. 1 Tim. iii. 6. A people that contendeth with the priest. Hosea iv. 4.

Save us from evils and dangers in the State, anarchy, multitude of rulers, tyranny; Assur, Jeroboam, Rehoboam, Gallio, Haman. The wicked counsel of Ahithophel. 2 Sam. xvi. 21. The want of counsel of the princes of Zoan. Isa xix. 11–13. The statutes of Omri. Micah vi. 16. The judgment of Jezreel. 2 Kings xvi. 7. The floods of Belial. Ps. xviii. 4. The plague of Peor. Numb. xxv. The valley of Achor. Joshua vii. 26. From the pollution of blood or of man, invasion of enemies, civil war, the loss of the good and noble of those in office, the rising up of the evil and corrupt to possession of office—Good Lord deliver us.

Save us from undesirable life, in despondency, weakness, evil report, need, peril, slavery, confusion. From death in sin, shame, torments, in madness, uncleanness, violence. By treachery, and from death unexpected and eternal.

Hosanna in the highest.

Remember me, O Lord, with the favour thou bearest to thy people. O visit me with thy salvation, that I may see the good of thy chosen, that I may rejoice with the gladness of thy nation, and give thanks to thee with thine inheritance. Psalm cvi. 4, 5.

And O, my God, seeing that there is a glory ready to be revealed; (1 Pet. v. 1.) for when the Judge comes, (Acts x. 1, 2.) there are those who shall see his face with joy. Job xxxiii. 26. They shall be placed at his right hand, they shall hear that most delightful voice, "Come ye blessed." Matt. xxv. 33, 34. They shall be caught up in the clouds to meet the Lord. They shall enter into his joy. They shall rejoice in his presence. They shall ever be with him. 1 Thess. iv. 17.

These only, these are blessed among the sons of men. O grant to me who am least, the lowest place there, beneath their feet, beneath the feet of

thy chosen, who am lowest among them.

May I find this grace before Thee, that I may have grace to serve thee acceptably with reverence and godly fear. Heb. xii. 28.

May I find this further grace not to receive that grace in vain. 2 Cor. vi. 1. Not to draw back from it. Heb. xii. 15. Yea, that I may not be unmindful of it, (1 Tim. iv. 14,) so as to fall therefrom, (Gal. v. 4.) but that I may stir it up, (2 Tim. i. 6.) so as to increase therein. 2 Pet. iii. 18. Yea, that I may continue in the same even to my life's end. Acts xiii. 43.

And O perfect for me what is lacking: In thy gifts of faith. Increase my little faith. Luke xvii. 5: Of hope, confirm my trembling hope. Heb. iii. 6. Of love, kindle its smoking flax. Matt. xii. 10.

Pour into my heart thy love. Rom. v. 5. So that I may love thee; my friend in thee, my enemy for thee.

Thou who givest grace to the humble. James iv. 6. Give me also grace that I may be humble. Thou who never forsakest them that fear thee, let my heart rejoice to fear thee. Psalm lxxxvi. 1.

O my fear, my hope. Job iv. 6. May I fear this alone, to fear anything more than thee. As I would that men should do unto me, may I do to them likewise. Luke vi. 31. Not thinking more highly of myself than I ought to think, but thinking soberly. Rom. xii. 3.

Give light to them that sit in darkness, and in the shadow of death. Guide our feet into the way of peace. Luke i. 79. So that we may have the same mind one to another. Rom. xv. 5. May rightly divide the word. 2 Tim. ii. 5. Rightly walk. Gal. ii. 14. And edify one another. 1 Thess. v. 11. With one mind and one mouth glorify God. Rom. xv. 6. And if in any thing we have been otherwise minded, may we walk by the same rule whereunto we have attained. Phil. iii. 16. O may we keep fast order, comeliness, and stedfastness. Col. ii. 5. 1 Cor. xiv. 40.

Hosanna in earthly things.

Remember, O Lord, to crown the year with thy goodness. Ps. lxv. 11.

For the eyes of all wait upon thee. Thou givest them meat in due season. Thou openest thine hand, and fillest every thing living with plenteousness. Psalm cxlv. 15, 16.

And grant, Lord, to us also of the blessings of heaven, and dew from above, blessings of the fountains, and the deep beneath. The courses of the sun, the circuits of the moon, the chief things of the rising mountains, of the ancient hills, the fulness of the earth and its fruits. Deut. xxxiii. 13—16. Vouchsafe fruitfulness of seasons, temperateness of clime, plenty of corn, and abundance of fruits, health of body, and peaceful times.

Vouchsafe also good governors, wise lawgivers, prudent counsellors, upright judges, obedient people, faithful magistrates, abundant provision, numerous, fair, and prosperous issue, increasing in strength, rightly educated.

That our sins may be as

plants established in their youth, our daughters beautiful after the likeness of a temple. Our garners stretching out from store to store. Our sheep bringing forth thousands. Our oxen strong to labour. No ruin of our defences. No leading into captivity. No complaining in our streets. Psalm cxliv. 12—14.

One thing have I deserved of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to gaze upon his holy temple. Psalm xxvii. 4.

Two things I ask of thee, O Lord: take not from me thy grace before I die, remove vain and lying words far from me. Give me neither riches nor poverty, but supply me in things needful and sufficient, lest being filled, I grow proud, and say, who is the Lord; lest being poor, I should steal, and swear falsely by the name of God. Prov. xxx. 7—9.

May I be instructed how to abound, instructed how to suffer need, and wherever I am, to be, content. Phil. iv. 11, 12. But beyond what I have, never to desire, never to expect any thing earthly, temporal, corruptible.

Grant me a prosperous life in godliness, gravity, purity, in all excellence. In cheerfulness, health, good report, content, safety, freedom, tranquillity.

Grant me a happy death, and life immortal.

EVENING PRAYER.

Having passed through the day, I thank thee, O Lord. The evening draweth nigh; grant that it may be joyful. As day has its evening, so has life also. The evening of life is old age, as old age has come upon me, grant that it may be joyful.

Cast me not off in the time of old age, forsake me not when my strength faileth. Psalm lxxi. 9.

Even to old age be thou the same even to hoar hairs, do thou carry me. Isa. xlvi. 4. Thyself do it, thyself forgive, thyself sustain, and save me, O Lord.

Abide with me, O Lord, for it is already towards evening with me, and the day is far spent of this troublesome life. Luke xxiv. 29. Let thy strength be made perfect in my weakness. 2 Cor. xii. 9.

The day is departing, life is also departing, this lifeless life. The night comes, death comes also. The undying death. As the end of the day is near, so too is the end of life.

We then being mindful of it, entreat thee to guide us in peace, O Lord, so that the end of our lives may be Christian and acceptable, blameless, irreproachable, and if it please thee without pain. Gathering us together under the feet of thine elect, when thou wilt and as thou wilt, only without shame and transgression.

May we remember the days of darkness, that they are many, Eccles. xi. 8, that we be not cast into outer darkness. Matt. xxii. 13. May we remember and anticipate the night, John ix. 4, working some good thing.

The judgment is near. Grant us, O Lord, a good and accep-

table answer at the solemn and awful judgment-seat of Jesus Christ.

In the night I lift up my hands to the holy place, and bless the Lord. Psalm cxxxiv. 2, 3.

The Lord has commanded his loving-kindness in the day-time. And in the night-season his song shall be with me. And my prayers to the God of my life. Psalm xlii. 10. Thus will I bless thee, while I live I will lift up my hands in thy name. Psalm lxiii. 5.

Let my prayers be set forth as incense before thee, and the lifting up of my hands be as the evening sacrifice. Ps. cxli. 2.

Blessed art thou, O Lord our God, the God of our fathers who hast created the interchange of days and nights. Who givest to us nightly songs. Job xxxv. 10.

Who hast delivered us from the evil of this day. Matt. vi. 13. Who has not cut off like a weaver my life, nor from morning to evening taken me away. Isa. xxxviii. 12.

Evening Confession.

Lord, as we add days to days, so also sins to sins. Eccles. v. 5. The just man falls seven times a day. Prov. xxiv. 16. I a wretched sinner seventy times seven. Matt. xviii. 22. Wonderfully and fearfully, O Lord. Jer. v. 30. But I turn with groaning from my evil ways. Isa. xxx. 15. And turn to my own heart. Jer. xxiv. 7, and with my whole heart turn to thee. Deut. xxx. 2.

O God of the penitent, and Saviour of sinners, from even-ing to evening I would return to thee.

My soul crieth to thee from its inmost centre, and from the depths. Psalm cxxx. 1. 2 Sam. xxii. 17. I have sinned, O Lord, I have sinned heavily against thee. Alas, alas, my wretchedness! I repent, I repent, spare me, O Lord, I repent, I repent, help thou my impenitence.

Be favourable, spare me, O Lord. Be favourable, have mercy upon me.

I said, Lord be merciful unto me; heal my soul, for I have sinned against thee. Psalm xli. 4. Have mercy on me, O Lord, according to thy loving-kindness, and according to the multitude of thy tender mercies blot out my sins. Psalm li. 1.

Forgive my guilt, heal my plague, blot out my stains, save me from confusion, deliver me from bondage, and make me not an open reproach.

Deliver me from my necessities. Psalm xxv. 16. O Lord, cleanse me from my secret sins. From the sins of others, spare thy servant. Impute not to me wanderings of mind and idle speech. Matt. xii. 36. Take away the dark and muddy tide of base and unholy thoughts.

O Lord, my destruction is from myself. Hosea xiii. 9. Whatever I have offended graciously, forgive. Deal not with us after our iniquities, neither reward us according to our sins.

Mercifully look upon our infirmities for the glory of thy most holy name, turn from us all those evils and mischiefs most righteously and worthily

due to our sins, and to us because of them.

Prayers at night.

Grant rest, O Lord, to me who am weary. To me who am languid renew strength.

Lighten thoroughly my eyes, that I sleep not unto death. Psalm xiii. 3. Deliver me from the terror by night, from the pestilence that walketh in darkness. Psalm xci. 5, 6.

Grant unto me wholesome sleep, and to pass this night without fear.

O thou keeper of Israel, who never sleepest nor slumberest. Psalm cxxi. 4. Guard me this night from all evil, guard my soul, O Lord, visiting me with the visitation of thine own people. Psalm cvi. 4.

Open my understanding in visions of the night, Job xxxiii. 15, 16, but if not, for I am unworthy, at least, O gracious Lord, let my sleep be to me a pause, as from labour, so also from sin, even so, O Lord. And may I in dreams imagine nothing that may offend thee or pollute myself. Let not my loins be filled with deception. Psalm xxxviii. 7. Let my reins instruct me in the right season, but without heavy fear. Psalm xvi. 7.

Guard me thoroughly from the gloomy sleep of sin, and cause every earthly and evil thought to slumber in me. Grant me light sleep; remove from me every fleshly and satanic imagination.

Thou knowest, Lord, the sleeplessness of my unseen enemies, and the weakness of my miserable flesh, thou who hast fashioned me, Let the wing of thy mercy cover me. Psalm xvii. 8. Awake me in suitable time, in time for prayer, and grant that I may early wake in the morning for thee, for thy glory, and for thy worship.

Intercession.

Bless, O Lord, thy creatures the human race. Those in affliction and ease, error or truth, sin or grace.

The universal church; the eastern, western, our own; rulers, clergy, people; the kingdoms of the world, specially Christian; those surrounding our own. [The king,] the queen, the prince, the nobles, the senate, judges, military officers, and people.

Bless all husbandmen, merchants, artificers, even to the mean and the poor. Those commended to me by kindred, gratitude, temporal ministry, trust in former times, now. By moral friendship, Christian love, neighbourhood, my promise. their desire and want of leisure. By sympathy with extreme danger, excellent designs, good deeds, offence taken, or want of intercession.

Commendation to God at bedtime.

Into thy hands, O Lord, I commit myself, my spirit, soul and body. Thou hast created and redeemed them, O Lord, the God of truth. Psalm xxxi. 6. And with myself, my domestics, and all things that are mine. Thou hast granted me them, O Lord, in thy goodness. Gen. xxxiii. 5.

Preserve my lying down and my rising up from henceforth, even for ever. Psalm cxxxix. 1. cxxi. 8. May I remember thee on my bed, to search out my spirit; may I awake and still be with thee. Ps. lxiii. 7. lxvii. 6. cxxxix. 18.

I will both lay me down in peace and will sleep, for thou, Lord, only makest me to dwell in hope. Psalm iv. 9.

A Prayer for all estates.

Bless, O Lord, the world, the habitable part, the church, the kingdom, the throne, the altar, the council, the judgment-seat, the schools, the manufacturers.

Bless all infants, children, youths, young men, men, the advanced in years, the aged, the decrepid, the possessed, the weak-minded, the sick, the captives, orphans, widows, strangers, travellers, voyagers, the pregnant, those giving suck, those in bitter slavery, the solitary, the heavy laden.

PRAYERS AS TO THE HOLY COMMUNION.

Before receiving.

Lord, I am not worthy or meet that thou shouldest enter under the polluted roof of the house of my soul, for it is all desolate and in ruins, and thou hast not with me a worthy place to lay thine head. Matt. viii. 8, 20.

But as thou deignedst to be laid in the stable and manger of unreasoning brutes. Luke ii. 7. As thou didst not disdain to be received in the house of Simon the leper. Matt. xxvi. 6. As thou didst not reject the sinful adultress like myself, when she came to thee and touched thee. As thou didst not abhor her defiled and polluted mouth, nor the thief on the cross who confessed thee. Luke vii. 36. xxiii. 43. So deign to receive me also the broken, wretched, exceeding sinner. To receive and to partake of the spotless, excellent, life-giving, and saving mysteries of thy most holy body and precious blood.

Look down, O Lord our God, from thy holy habitation, and from the glorious throne of thy kingdom, and come and sanctify us. Deut. xxvi. 15.

O thou who art seated above with the Father, and here present with us unseen, come and sanctify those gifts set forth, and those for whom and by whom, and the things for which they are offered.

Liturgy of St. Chrysostom and St. Basil.

And grant us communion unto faith that is not ashamed, Rom. v. 5—love without dissimulation, Rom. xii. 9—the keeping of the commandments, John xiv. 15—the quickening of every fruit of the Spirit, Gal. v. 22—the removal of all evil. Luke xi. 4—the healing of soul and body, 1 Thess. v. 23. That we too with all the saints, who have pleased thee from the beginning of the world, may be made partakers,

of thy incorruptible and eternal blessing, which thou hast prepared for them that love thee, O Lord. Luke xxii. 20. In whom thou art glorified for ever and ever.

O Lamb of God, who takest away the sin of the world, take away mine also, who am an exceeding sinner.

Grant us to partake of them, as a token of our gathering together, Acts ii. 42—a memory of the dispensation, Luke xxii. 19—a shewing forth of thy death, 1 Cor. xi. 26—communion of thy body and blood, 1 Cor. x. 16—a participation of the spirit, 1 Cor. xii. 13—remission of sins, Matt. xxvi. 28—the removal of things evil, 1 Cor. v. 7—the quiet of conscience, Matt. xi. 28—the blotting out of trespasses, Col. ii. 14—the cleaning of stains, Heb. ix. 14—the healing of weaknesses of soul, 1 Pet. ii. 24—the renewal of the covenant, Psalm l. 5—the food of spiritual life, John vi. 27—the increase of efficacious grace, Heb. xiii. 9 and of soul-constraining comfort, Ps. civ. 14—compunction of repentance, 1 Cor. xi. 4—enlightening of understanding, Luke xxiv. 31—exercise of humility, John xiii. 11—grant us to partake of them for a seal of faith, 2 Cor. i. 21—the fulness of wisdom, John vi. 35—the bond of love, John xiii. 35—a sufficient motive to contribution, 1 Cor. xvi. 1—the armour of patience, 1 Pet. iv. 1—the awakening of gratitude, Ps. cxvi. 11—the confidence of prayer, Ps. cxvi. 12—mutual indwelling, John vi. 56—a covenant of the resurrection. John vi. 34—an acceptable answer in judgment, 1 Cor. xi. 29—a covenant of the inheritance, Luke xxii. 20—and a type of perfection, John xvii. 23.

We too, then, O Lord, being mindful in the presence of thy holy mysteries, of the saving sufferings of thy Christ, his life-giving cross, his most precious death, his three days burial, his resurrection from the dead, his ascension into heaven, his session at the right hand of the Father, his glorious and fearful coming; intreat of thee, O Lord, that in the pure testimony of our conscience, receiving a part of thy sacraments, we may be united to the holy body and blood of thy Christ.

And receiving those not unworthily, may have Christ dwelling in our hearts, Ephes. iii. 17—and become a temple of thy Holy Spirit. 1 Cor. vi. 19. So be it, O our God.

And suffer none of us to be guilty of these solemn and heavenly mysteries; nor weak in soul or in body from receiving these unworthily. 1 Cor. xi. 27—30.

But grant us till our closing and latest breath worthily to receive the hope of thy mysteries for sanctification, illumination, strength, lightening of the load of our sins, preservation from all diabolical possession, removal and deliverance from evil conscience, the mortifying of lusts, the keeping of the commandments, the increase of thy divine grace, and the obtaining of thy kingdom.

After receiving.

It is good for me to hold me fast by God, and to put my

trust in the God of my salvation.

O Christ our God, the mystery of thy dispensation is completed and accomplished so far as is in our power.

We have had the memory of thy death. We have seen the type of thy resurrection. We have been filled with thy endless life. We have tasted of thine exhaustless pleasures. Of which, grant us all to partake ever in the world to come. The Lord, the good God pardon every heart that is prepared to seek the Lord, the God of his fathers, even though not according to the purity of the saints. 2 Chron. xxx. 18, 19.

Special duties.

What shall I do that I may inherit eternal life? Keep the commandments. Matt. x. 17, 19.

What must I do to be saved? Believe on the Lord Jesus Christ. Acts xvi. 30, 31.

What then shall we do? He that has two coats, let him give to him that has none. Exact no more than is appointed. Do violence to no man. Accuse none falsely. Be content with your wages. Luke iii. 11—14.

Grant unto me knowledge and faith.

Of thy righteousness.	Of thy mercy.
For fear.	For hope.
For humility.	For consolation.
For repentance.	For gratitude.
For fasting.	For alms.
For prayer.	For hymns.
For patience.	For obedience.
As a sacrifice.	As an offering.

I. MEDITATION ON THE LAST JUDGMENT.

O Father without beginning, O only begotten Son, O life-giving Spirit; pitiful, merciful, long-suffering, of much mercy and great tender compassion, who lovest the righteous and pitiest sinners, who passest by transgressions and hearest prayers, God of the penitent, Saviour of sinners. I have sinned before thee, O Lord, and thus and thus have I done. Joshua vii. 20.

How have I been enticed of my own lust! James i. 14. How have I hated instruction! Prov. v. 12, and have not feared nor reverenced, Job x. 15. thy incomprehensible glory, thy solemn presence, thy fearful power, thy strict righteousness, thy amiable goodness.

I will call if there be any that will answer. Job v. 1. To which of the holy angels shall I look. O wretched man that I am, Rom. vii. 24, who shall deliver me from the body of this death! How fearful is thy judgment, O Lord, when the thrones are set, the angels stand by, men are brought forward, the books are opened, works are searched out, the thoughts, the hidden things of darkness examined. 1 Cor. iv. 4, 5.

What judgment will pass on me? Who shall quench my flame? Who shall enlighten my darkness, unless thou have mercy on me?

O Lord, as thou lovest man, grant to me tears, grant me myriads of tears, grant me them this day.

For then the judge will be incorrupt, the tribunal solemn, the defence without excuse, the proofs inevitable, the punishment severe, the fire without end, the angels unpitying, hell opening its mouth, the river of fire streaming, of fire unquenchable, the prison dark, the darkness without light, the beds of burning coals, the worms unsleeping, the bonds indissoluble, the void immeasurable, the wail impassable, the weeping unutterable. None to assist, none to defend, none to deliver.

But I repent, O Lord, I repent, help thou my impenitence, and still more and more pierce, break and bruise my heart.

Behold, Lord, I have indignation against myself, 2 Cor. vii. 11—for the senselessness, Luke xxiii. 34—profitlessness, Ps. lxxiii. 22—hurtfulness and danger, 1 Tim. vi. 9—of my lust. Isa. xxvi. 10.

I abhor myself, Job xlii. 6—for its foolishness, unseemliness, baseness, shamefulness and disgrace. My confusion is all the day before me, and the shame of my face hath covered me. Ps. xliv. 15.

Alas, how long! behold, Lord, I condemn myself as worthy of eternal punishment, and of all the troubles of this world.

Behold me, O Lord, self-condemned. Titus iii. 11. Behold me, O Lord, and enter not into judgment with thy servant. Ps. cxliii. 2.

And now, O Lord, I humble myself under thy mighty hand. 1 Pet. v. 6. I bow my knees to thee, O Lord. I fall on my face to the earth. Let this cup pass from me. Matt. xxvi. 39.

I stretch forth my hands unto thee. Ps. cxliii. 6. I smite upon my breast, and upon my thigh. Luke xviii. 19. Out of the depths my soul crieth unto thee, Ps. cxxx. 1—even as a thirsty land; and all my bones, Ps. cxxxv. 10—and all that is within me. Lord, hear my voice. Ps. lxi. 10.

II. ON THE SHORTNESS OF LIFE.

Have mercy on me, O Lord, for I am weak. Ps. vi. 2. Remember what is my substance. Ps. lxxxix. 47. Remember that I am flesh, Ps. lxxviii. 39—as breath that passeth away, and comes not again. Psalm lxxviii. 39. My days are as grass, as a flower of the field, Isa. xl. 6—for the wind shall pass over me, and I am not, and my place shall know me no more. Ps. ciii.

For I am dust and ashes, Gen. xviii. 27—earth, and grass, flesh and breath, corruption and a worm. Job xvii. 14. As a pilgrim upon the earth, Ps. xxxix. 12—dwelling in a house of clay, of few days and evil. Gen. xlvii. 9. To-day, and not to-morrow. Prov. xxvi. 1. In

the morning and not in the evening. Isa. xxxviii. 13. In a body of sin, Rom. vi. 6—in a world of corruption, 2 Pet. i. 4. of few days and full of misery. Job xiv. 1. As a flower when it has flourished, fades, and as a shadow that will not stay.

Remember this, O Lord, pardon and forgive. Ps. lxxiv. 18. For what profit is there in my blood, when I go down to corruption? Ps. xxx. 9.

By the multitude of thy tender mercies. Ps. li. 1. By the riches and exceeding abundance of thy compassion. Ephes. i. 2, 8. By whatever thou lovest, or we ought to remember. And before and above all things for thine own sake, Dan. ix. 19—for thine own sake, and for the sake of thy Christ. John xiv. 13, 14. Lord have mercy on me, the chief of sinners. 1 Tim. i. 5.

O my Lord, let the mercy of thy judgment glory over my sins. Hearken, O Lord. Dan. ix. 19. Be favourable, O Lord. Incline, O Lord, O Lord, hearken, and do. Do, and delay not for thine own sake. Delay not, O Lord my God.

Note by the Editor.—It is to be regretted, that in both these deep and touching, and most contrite and broken-hearted Meditations of the truly devout Bishop, he did not pass on to that blessedness of the righteous, and that grace of the Saviour, which are in the Scriptures so generally joined with the last judgment. Matt. xxv. Mark ix. 41, 42, before v. 42—48. 2 Cor. v. 14—21, following 2 Cor. v. 10, 11. So Rev. xx. His Meditations have the righteousness of the Law, and in this view are most useful. But the grace of the gospel also is to be seen by the salvation of the righteous, both in the shortness of their life, and in their last judgment.

DAILY PRIVATE PRAYERS.

PART II.

General Confession and Prayer.

I RECOGNIZE two things within me, O Lord. Nature which thou hast formed, and sin which I have added.

I confess that through my fault I have dishonoured nature. But remember that I am a breath that passeth away, and cometh not again. Ps. lxxviii. 39.

For by myself I cannot return from sin.

O take away from me that which I have wrought. Let that remain in me which thou hast wrought. Let me not perish, whom thou hast redeemed with thy precious blood. O let not my wickedness destroy what thy goodness has redeemed.

O Lord my God, though I have acted so as to be guilty before thee, can I have so acted as not to be still thy servant? If thereby I have lost my own innocence, have I also thereby put an end to thy mercy? If I have done that for which thou mightest condemn, hast thou also lost that by which thou art accustomed to save?

It is true, O Lord, my conscience deserves condemnation, but thy mercy surpasses every transgression. Spare me therefore, since it is not difficult to thy power, unsuited to thy justice, unusual to thy mercy to spare the sinner.

Thou who hast created, destroy me not. Thou who hast redeemed, condemn me not. Thou who hast created me by thy goodness, let not thy work perish through my iniquity. Accept in me what is thine own, and take away from me what is mine.

Look upon me unhappy, O immense goodness! Look upon me who am wicked, O source of all mercy! As weak I come to the Almighty, as wounded I run to the physician.

Preserve for me the tenderness of thy pity, thou who hast so long withheld the sword of vengeance. Blot out the number of my crimes. Renew the multitude of thy mercies.

Though I am unclean, thou canst cleanse me. Blind, thou canst enlighten me. Sick, thou canst heal me. Even though dead, thou canst revive me. Whatever I am, whether good or evil, I am always thine.

If thou cast me out, who shall receive me? If thou despise me, who shall regard me?

Thou hast more power to forgive, than I to offend; to spare, than I have to sin.

Let no hurtful delight tempt me. At least no perverse habit prevail against me. Deliver me from evil and unlawful desires, from vain, hurtful, impure thoughts. From illusions of evil spirits. From pollutions of mind and body.

Morning Prayers.

O Thou that hearest prayer, unto thee shall all flesh come. Psalm lxv. 2.

Evening, and morning, and at noon-day I will pray, and cry aloud, and thou shalt hear my voice. Psalm lv. 17. To thee, O Lord, will I pray in the morning, in the morning thou shalt hear my voice. Ps. v. 3, 4. Let my prayer be set forth as incense in thy presence. Ps. cxli. 2. In the morning, O Lord, will I meditate on thee, because thou hast been my helper. Ps. lxiii. 7, 8.

I thank thee, O Lord Almighty, eternal God, who hast vouchsafed to guard me this night, not for my own merit, but of thy sake. Grant me, O Lord, so to spend this day, in thy holy service, that the obedience of my service may please thee.

I lift up my heart with my hands unto the Lord in the heavens. Behold as the eyes of servants look unto the hands of their masters, and as the eyes of a maiden to the hands of her mistress, even so our eyes wait on the Lord our God, until he have mercy upon us. Psalm cxxiii. 2.

Look thou upon me, and be merciful unto me, as thou usest to do unto them that love thy name. Psalm cxix. 132. Give thine angels charge concerning me, that they may keep me in thy ways. Ps. xci. 11. Shew me thy ways, and teach me thy paths. Ps. xxv. 4. Order my steps according to thy word, and let no iniquity have dominion over me. Psalm cxix. 33. Order my goings in thy paths, that my footsteps be not moved. Ps. cxvii. 5. Put in my mouth a right and acceptable speech, that all my words may be well pleasing, and my looks, and gesture, and all my deeds to all men who see and hear me, that I may find favour in all my speeches and requests.

O gracious lover of men, Tit. iii. 4, thou of much tender mercy, James v. 11, the father of mercies, 2 Cor. i. 3, rich in mercy towards all them that call upon thee. Rom. x. 12. I have sinned against heaven, and before thee, and am not worthy to be called thy Son, nor worthy even to be a hired servant, not even the lowest. Luke xv. 18, 19.

But I repent, I repent, help thou my impenitence. And if there be any comfort of love, for the bowels of thy mercies, Phil. ii. 1, for their multitude, for the riches of thy grace, Eph. i. 7, for the exceeding abundance of thy mercy, for the great love wherewith thou hast loved us. Eph. ii. 4. Be merciful to me a sinner, Luke xviii. 13.—the chief, the most wretched.

Deep calleth unto deep. Ps. xlii. 7. The deep of our misery unto the deep of thy mercy. Where sin has abounded, let grace much more abound. Rom. v. 20. Overcome our evil with thy good. Rom. xii. 21. Let thy mercy rejoice over thy justice in our sins. James ii. 13. Yea, O Lord, let it rejoice over all things, and above all things.

I believe that thou art Christ, the son of the living God. Matt. xvi. 16. Thou who camest into the world to save sinners, of whom I am chief. 1 Tim. i. 15.

Save me. Thou who takest away the sins of the world, John i. 29, take away my sins. Thou who camest to save what was lost, Luke xix. 10, suffer not one saved by thee to perish.

Save me from the memory of evils, as of those which I have seen or heard. From evils in the world, may I not remember them, or utter them to others. May I hold in abhorrence every wicked way.

I have deserved death, but yet I appeal from the judgment-seat of thy righteousness, to the throne of thy grace.

Intercession.

I would pray for the Catholic church; the churches through the whole world; for their truth, unity, and stedfastness; In all, may love flourish, and truth live.

For our own church, that what is wanting may be supplied, what is not right may be corrected. That all heresies, schisms, scandals, both public and private, may be removed. Correct the wandering, convert the unbelieving, increase the faith of the church. Destroy heresies, detect crafty enemies, and crush violent enemies.

For the clergy, that they may rightly divide the word of truth, that they may rightly walk therein, that teaching others they may learn themselves, both the truth and the way.

For the people, that they may not be wise above what is written, but may be persuaded by reason, and yield to the authority of superiors.

For states, their stability and peace. For our kingdom, province, city, that they may be well and prosperous, and be freed from all danger and loss. For the king, O Lord save him, O Lord prosper him, crown him with the armour of truth and thy favour, suggest good things to his heart on behalf of thy church and people.

For the prudence of our counsellors, for the equity and uprightness of our judges, for the valour of our armies, the temperance of our people, and their holy simplicity.

For our growing youth, whether in colleges or in schools. That, as in years, so they may also increase both in wisdom and in favour with God and men.

For those who are benefactors either to sacred things or to the poor and needy. Render to them sevenfold unto their bosom. Ps. lxxix. 12. May their souls lodge in goodness, and their seed inherit the earth. Ps. xxv. 13. May they be blessed who think upon the needy. Ps. xli. 1.

We beseech thee, O Lord, that thou wouldest recompense to all our benefactors eternal blessings. For the benefits which they have bestowed upon us on earth, may eternal reward ensue in heaven.

We beseech thee that thou wouldest deign to behold and relieve the miseries of the poor and captives. That thou wouldest recover the frail errors of the flesh, by thy gentle compassion, and wouldest establish the falling.

We beseech thee that thou

wouldest accept the reasonable service of our obedience. That thou wouldest raise our minds to heavenly desires. That thou wouldest vouchsafe to turn upon us eyes of mercy. That thou wouldest save our souls, and the souls of our neighbours, from eternal damnation.

That with these for whom I have prayed, or for whom I am bound in any manner to pray, and with all the people of God, an entrance might be given me into thy kingdom, there to appear in righteousness and be satisfied with glory. We beseech thee to hear us, O Lord.

Thanksgiving.

Let thy works praise thee, and let thy saints bless thee. Psalm cxlv. 10. It is good to give thanks unto the Lord, and to sing praise to thy name, O most High; to tell of thy loving-kindness in the morning, of thy faithfulness every night. Psalm xcii. 1, 2.

I will extol thee, my God, O King, and will bless thy name for ever and ever. Every day will I bless thee, and will praise thy name for ever and ever. Psalm cxlv. 1, 2. Who hast called those things that are not as though they were. Rom. iv. 17. By whom were created all things in heaven and earth, visible and invisible. Col. i. 16. Who upholdest all things by the word of thy power. Heb. i. 3. Who leavest not thyself without witness; doing good and sending rain from heaven, and fruitful seasons, filling our hearts with food and gladness. Acts xiv. 17.

Because all things continue till this day, from thine ordinance, for all things serve thee. Psalm cxix. 91.

Who, first taking counsel, thyself didst create man with thy hands from the dust of the earth, and didst breathe into his nostrils the breath of life; Gen. ii. 7. and hast honoured him with thine image, and given charge to thine angels concerning him, and hast set him over the works of thine hands. Psalm viii. 6. And didst place him in a paradise of pleasure. Gen. ii. 15. And didst not despise him, though he had despised thy commandments, but didst open to him a door of repentance and life, (Acts xi. 18.) by giving him the greatest and most precious promise of the life-giving seed. 2 Peter i. 4.

Who hast taught our race, by that which is known of God, by the work of the law written in their hearts, by the worship of sacrifices, by the oracles of prophets, by the melody of psalms, by the wisdom of proverbs, by the experience of histories.

Who, when the fulness of time had come, didst send forth thine own Son, (Gal. iv. 4.) who took upon him the seed of Abraham. Heb. ii. 16. Who emptied himself and took upon him the form of a servant. Phil. ii. 7. Who being made of a woman, made under the law, (Gal. iv. 4.) by the offering of his life rendered obedience to the law, by the sacrifice of his death took away the curse of the law; (Gal. iii. 13.) by his death redeeming, by his resurrection quickening our race. Rom. iv. 25. Who left undone nothing that was needful to be done,

that he might make us partakers of the divine nature. 2 Pet. i. 4.

Who made manifest the sweet savour of his knowledge in every place, by the preaching of the gospel. 2 Cor. ii. 14. Bearing witness by divers signs and wonders; (Heb. ii. 4.) by surprising holiness of life; (Luke i. 75.) by stupendous power of divine grace, even to the shedding of blood. By the incredible conversion of the whole world to the faith. 1 John v. 4. No human authority, no worldly persuasion intervening.

Who hast made us children of the saints, and heirs of the same calling. Heb. xi. 9. Who hast granted to thy church to be the pillar and foundation of truth, (1 Tim. iii. 15.) lest the gates of hell should prevail against it. Who hast granted to our own to keep that which was committed to us, (1 Tim. vi. 20.) and to keep the way of peace, and to retain order, stedfastness, and comeliness. Col. ii. 5.

Who hast established the throne of thy servant our king. 2 Sam. vii. 13. Who hast made our borders peace, and filled us with the flour of wheat. Psalm cxlvii. 14. Who hast made fast the bars of our gates, and blessed our sons within us. Psalm cxlvii. 13. Who hast covered our enemies with confusion. Who hast blessed us for ever and ever, and makest us full of joy with thy countenance. Ps. xxi. 7.

Who hast trained our princes and taught our senators wisdom, Psalm cv. 22. Who hast given us pastors, according to thine heart. Who feedest with knowledge and understanding. Jer. iii. 15. Who hast beaten swords into ploughshares, spears into pruning-hooks. Isaiah ii. 4. Because there is no breaking down, no leading into captivity, no outcry in our streets. Ps. cxliv. 14.

Who hast brought me into this life, and hast led me to the laver of regeneration and of renewing of the Holy Ghost. And hast made known to me thy ways. Psalm ciii. 7.

Who hast put away my sins upon repentance; nor hast crushed me in the hand of my iniquity, (Isa. lxiv. 7.) waiting to shew mercy upon me. Isaiah xxx. 18.

Who hast not suffered mine heart to be hardened, (Mark viii. 17.) but hast left compunction of heart, (Acts ii. 37.) memory of my latter end, the conscience of by-gone sins. Heb. x. 2.

Who hast opened to me a door of hope, when confessing (1 John i. 9.) and entreating thee, by the power of thy mysteries, (John xx. 23.) and of the keys. Matt. xvi. 19.

Who hast not cut off as a weaver my life till this time, nor from morning to evening hast made an end of me. Isa. xxxviii. 12. Nor hast called me away in the midst of my days, but hast held my soul in life, nor hast suffered my feet to be moved. Psalm lxvi. 9.

For all these things I will extol thee, my God, O King.

Deprecation.

Look down, O Lord our God,

from thy lofty habitation and from the glorious throne of thy kingdom. Isa. lxiii. 15. Thou who dwellest on high and hast respect unto the lowly. Ps. ciii. 5, 6. Look down and destroy us not, O Lord.

But deliver us from evil; from all evil and mischief, deliver us. As our fathers, in former ages, deliver us. By whatever is pleasing or dear to thee, deliver us.

In all our distress deliver us. From the evils of the world to come. From thy wrath, but still more from thy abandonment to sin. From eternal damnation. From all the terrors of the world to come. From the severe countenance of the Judge. From being placed at the left hand. From hearing that awful and dreadful voice, Depart from me. From being cast into outer darkness. From everlasting chains under darkness. From the lake of fire and brimstone, where the smoke of torment goeth up for ever. Be favourable; spare us, O Lord; have mercy on us; deliver us, and let us never be confounded.

From spiritual evils. From blindness and hardness of heart. From the things relating to impenitence. From a yielding forehead. From a hardened forehead. From a seared conscience, and from insensibility after sin. From a reprobate mind. From contempt of thy threatenings. From the sin unto death, and against the Holy Ghost. Be favourable, and deliver us, O Lord.

From the doom of the chaff and the tares. From adversities in storm. From the fire that is not quenched. From flames, from hell fire.

From the flood of Babel, from chains of darkness. From the banishment of reprobates. From pain, drought, pining, lamentations, condemnation, shame, wasting, grief, gnashing of teeth, O Lord, deliver us.

Misery of the wicked, and prayer for deliverance.

Wretched, thrice wretched is he, condemned to be with demons in darkness, beneath, in the deep, which the devil himself trembles at and fears. In the presence of God, in his turning away.

It is hard to be separated from the saints, but harder to be separated from God. It is inglorious to be bound and cast out. It is wretched to be cast into fire. It is grievous to cry out and not be heard. It is bitter, without being pitied, to seek for a drop of water, and not to obtain it.

Rescue me from all evil and mischief. From those of corrupt mind. 1 Timothy vi. 5. From Asshur, (Hosea xi. 5.) Jeroboam, (1 Kings xiii. 7.) Rehoboam, (1 Kings xiii. 13.) The valley of Achor, the evil spirit of the Shechemites. Jud. ix. 23. From all scandal, pain, infamy. From a deceitful tongue, perverse lips, snares. From all enemies visible, invisible, corporeal, spiritual, From vices and sins. From lusts and temptations. From the harassing of demons. From a spirit of fornication. From a desire of vain glory. From all impurity of mind and body. From anger and an evil will. From

corrupted thoughts, and from blindness of heart.

Thou who didst say to thine angel, when smiting, It is enough; stay now thine hand.

In our prayers and desires, distresses and dangers, weaknesses and necessities, temptations and afflictions, help us.

Drive away gluttony, give virtue of abstinence, put to flight the spirit of whoredom, give the love of charity, extinguish worldly desires, give poverty of spirit, restrain hasty passion, stir up within me meekness.

Take away the sorrow of the world. Increase spiritual joy. Drive away presumption of mind. Impart brokenness of heart.

Give strength of faith, assurance of hope, the shield of salvation. Give contempt of the world.

Happiness of the righteous, and prayer for it.

They shall enter into joy, (Matt. xxv. 21.) full joy, joy which shall not be taken away. John xvi. 22, 24. They shall be placed at the right hand. In tranquillity, in places green and watered with dew. In paradise, in refreshing, in the bosom of Abraham, in the tabernacles of saints. To rejoice, to be glad to feast, to be glorified, to be blessed, to enjoy delights, to sit at the right hand of God, with psalms, hymns, in rest, honour, and eternity, the vision of the thrice Holy. Fellowship with angels. Dwelling in light above, in heaven.

Grant me to put on the girdle, breast-plate, shoes, helmet, shield, sword, and, above all things, prayer.

Grant me the power and opportunity of doing good,—That before the day of my death I may, at least, work some good thing, whose fruit may remain. That I may appear in righteousness, and be satisfied with glory.

Thou who didst add fifteen years to the life of Hekekiah, grant me such a space of life at least in measure, wherein I may lament my sins, and vouchsafe me a happy departure.

What is above every gift, give me a peaceful and holy close of life, a glorious and joyful resurrection.

Of the fruits of the earth and its fulness.

Bless our provision. Psalm cxxxii. 15. Make our borders peace. Psa. cxlvi. 4. Fill us with the flour of wheat. Satisfy the poor with bread. Ps. cxxxii. 15. Make fast the bars of our gates, (Ps. cxlvi. 13.) and bless our children within us. Psalm cxxxii. 18. Clothe our enemies with confusion. Grant temperateness of weather. Supply the fruits of the earth. Drive away carnal desires. Restore health to the sick. Grant recovery to the fallen. To those who travel by land and water, a prosperous journey and the desired haven.

Grant to the afflicted joy. To the oppressed relief. To the captives liberty.

Grant soundness of mind, health of body, strength of faith, assurances of hope, the shield of salvation.

Evening Sacrifice.

By night may I be mindful of thy name and keep thy law. Ps. cxix. 55. May our evening prayer ascend to thee, and thy compassion descend to us, O thou who givest songs in the night. Thou who makest the outgoings of the morning and of the evening to praise thee. Ps. lxv. 8. Thou who givest to thy beloved healthful sleep. Ps. cxxvii. 2.

The Clock of Prayer.

Thou who hast placed times and seasons in thy power. Acts i. 7. Grant that in fit and convenient time we may pray to thee, and deliver us. Mark iv. 38.

Hours of Prayer.

Thou who for us men and for our salvation wert born in the deep night (3 A.M.) Luke ii. 8. Grant that we may daily be born again by the renewing of the Holy Ghost, (Titus iii. 5.) until Christ be formed in us, as a perfect man, (Gal. iv. 16.) and deliver us.

Thou who in the early dawn, (6 A.M.) at sun-rise, didst thyself rise from the dead, (Mark xvi. 2.) raise us daily to newness of life, (Romans vi. 4.) teaching us the manner of repentance which thou knowest, and deliver us.

Thou who at the third hour, (9 A.M.) didst send down thy Holy Spirit on the apostles, (Acts ii. 15.) take not away from us the same Spirit, (Ps. li. 11.) but daily renew it in our hearts, and deliver us.

Thou who at the sixth hour, (12 A.M.) and on the 6th day, didst nail with thyself to the cross the sins of the world, (Matt. xxvii. 45.) blot out the handwriting of our sins which is against us, taking it away, and deliver us.

Thou who at the sixth hour didst let down a great sheet from heaven to earth, as a symbol of thy church, (Acts x. 11.) receive us sinners of the Gentiles unto the same, and together therewith take us up into heaven, (Acts x. 16.) and deliver us.

Thou who at the ninth hour, (3 P.M.) for us sinners and for our sins, hast tasted death, (Mark xv. 49.) mortify our earthly members, (Col. iii. 5.) and whatsoever is opposite to thy will, and deliver us.

Thou who didst appoint the ninth hour as an hour of prayer, (Acts iii. 1.) hear us pray in that hour of prayer, and grant us to obtain our request and petition, and deliver us.

Thou who wast pleased in the evening (6 P.M.) to be taken from the cross, and buried in the tomb, (Mark xv. 42.) take from us, and bury in thy sepulchre, our sins, covering with thy good works whatever we have done amiss, and deliver us.

Thou who when the night was far advanced, (9 P.M.) gavest to thine apostles by thy breath the power of remitting or retaining sins (John xx. 22.) make us, thy ministers, partakers of that power, yet let us have to exercise for their remission, not their retention, O Lord, and deliver us.

Thou who at midnight, (12 P.M.) didst stir up David thy

prophet, (Psalm cxix. 62.) and Paul the apostle, to praise thee, (Acts xvi. 25.) grant to us also songs in the night, (Job xxv. 10.) and to be mindful of thee upon our bed, (Psalm lxiii. 6.) and deliver us.

Thou who hast confirmed with thy mouth that at midnight the Bride comes, (Matt. xxv. 6.) grant that this cry may ever be sounding in our ears, the Bridegroom comes, that we may never be unprepared to meet him, and deliver us.

Thou who at the cock-crowing, 3 A.M. (Matt. xxvi. 74.) didst admonish thy apostle, and bring him back to repentance, grant us with the same monitor to do the same, to go out and weep bitterly whereinsoever we have sinned against thee, and deliver us.

Separate Hours.

Thou who at the seventh hour, (1 P.M.) wast pleased that the son of the nobleman should be left by the fever, (John iv. 52.) if any feverish or deadly thing abide in our souls, take it away from us, and deliver us.

Thou who at the tenth hour, (4 P.M.) wast willing to be proclaimed by thy apostle, (John i. 40.) with great joy saying, we have found the Messiah, grant us in like manner to find thee as the Messiah, in like manner to rejoice in thee when found, and deliver us.

Thou who didst deign, even at the eleventh hour, (5 P.M.) to send unto thy vineyard those who were standing all the day idle, (Matt. xx. 6.) promising them hire, grant us the same favour, and though late as it were, about the eleventh hour, graciously receive us when we turn to thee, and deliver us.

Thou who at the hour of supper, 6 to 9 P.M. (John xiii. 3.) wast pleased to appoint the most sacred mysteries of thy body and blood, make us mindful of the same, and partakers therein; nor ever to partake unto judgment, but unto remission of sins, and so as to obtain the legacies of the New Testament, (1 Cor. xi. 29.) and deliver us.

Thou who in a day when we look not for thee, and in an hour when we are not aware, hast announced that thou wilt come to judgment, (Luke xii. 46; Matt. xxiv. 50.) make us every day and every hour to be ready, that we may anticipate thy coming, and deliver us.

Thou who sendest forth light, and createst morning, (Psalm xliii. 3.) and makest the sun to rise upon the good and evil, (Matthew v. 45.) enlighten the blindness of our minds with the knowledge of the truth; (Eph. iv. 18.) lift upon us the light of thy countenance, (Psalm iv. 6.) that in thy light we may see light, (Psalm xxxvi. 9.) and at length, in the light of grace, may see the light of glory.

Thou who givest food to all flesh, (Psalm cxxxvi. 25.) who feedest the young ravens when they cry to thee, and hast nourished us from our youth, (Ps. lxxi. 5.) fill our hearts with food and gladness, (Acts xiv. 16.) and stablish our heart with thy grace, Heb. xiii. 9.

Thou who givest evening at the close of the day, whereby to remind us of the evening of life, grant us ever to remember,

that, as day, so life passes away. Psalm cii. 11. Grant that we may ever remember the days of darkness, because they are many. Eccles. xi. 8. That the night is coming when no man can work. John ix. 4. That we may in working anticipate the darkness, lest we be cast into outer darkness. Matt. xxv. 30. That we may ever cry unto thee, abide with us, O Lord, for it is towards evening, and the day of our life is far spent. Luke xxiv.

HELPS FOR PRAYER.

Offices of God.

Works of the Creator, justice. Of the Redeemer, mercy. Of the holy Ghost, holy inspiration.

Titles of the Holy Ghost.

Another Comforter. John xiv. 16. Unction. 1 John ii. 27. Seal. Ephesians iv. 30. Earnest. 2 Cor. v. 5.

I. PLEA ON THE PART OF GOD.

The Nature of God.

Because the Lord is gracious and merciful, long suffering and of great mercy, he will not always chide, neither will he keep his anger for ever. He hath not dealt with us after our sins, neither rewarded us after our iniquities, for as the heaven is higher than the earth, so great is his mercy towards them that fear him. As far as the east is from the west, so far hath he set our sins from us. Like as a father pitieth his children, the Lord pitieth them that fear him. Psalm ciii.

For he is good and gentle, and of much mercy to all that call upon him. Ps. lxxxvi. 5. The Lord is good unto all, his tender mercies are over all his works. Because he delighteth in mercy. Micah vii. 18. He is a Father of mercy. 2 Cor. i. 2. He is mercy. Psalm xxxix. 18. To have mercy is his own work, to punish is his strange work. Isaiah xxviii. 21.

The Name of God.

Let the power of my God be magnified, as he has proclaimed, saying, The Lord is long suffering and of great mercy, pardoning iniquity and transgression. Numb. xiv. 15.

The Name of the Father.

I ascend to my Father and your Father. John xx. 17. The Father of the prodigal son. Luke xv. 20. And what wilt thou do for thy great name. Joshua vii. 9.

The Name of Christ.

A Lamb in type, Behold the Lamb of God. John i. 29. *Redeemer*, I know that my Redeemer liveth. Job xix. 25. *Saviour*, we know that this is indeed the Saviour of the world. John iv. 42. *Mediator*, one Mediator between God and man. 1 Tim. ii. 5. *Advocate*, Ye have an Advocate with the Father, 1 John ii. 2. *Intercessor*, *High Priest*.

Names of the Holy Spirit.

A Dove, from the type, he saw the Spirit of God descending as a dove. Matt. iii. 16. *Anointing*, as the anointing teacheth. 1 John ii. 27. *Comforter*. If I go not away, the Comforter will not come. John xvi. 7.

The Promises of God.

Be mindful of thy word unto thy servant, wherein thou hast caused me to hope. Psalm cxix. 49. Which God who cannot lie promised, (Titus i. 2.) confirming by an oath, (Heb. vi. 17.) whose faithfulness the unbelief of men shall not make void. Rom. iii. 3. If we believe not, he abideth faithful, he cannot deny himself. 2 Tim. ii. 13.

The Practice of God.

Our fathers trusted in thee, they trusted in thee, and thou didst deliver them. Ps. xxii. 4.

Remember thy mercies, O Lord, and thy loving-kindness which have been ever of old. Psalm xxv. 5. Where are thy former loving-kindnesses, O Lord. Psalm lxxxix. 48. Look back, ye nations of men, and know that none trusted in the Lord and was confounded. For who continued in his commandments, and was forsaken?

II. PLEA ON OUR PART, *with regard to God.*

The work and creation of his own hands.

Despise not the work of thine own hands. Ps. cxxxviii. 8. We are the clay, and thou art the potter, and we all are the works of thy hands. Isa. lxiv. 8. Thou hatest nothing which thou hast made. Wisdom xi. 25.

The image of thy countenance, blot it not out.

Let us make man in our image, and after our likeness. Gen. i. 26. Which is renewed in knowledge, after the image of him that created him. Col. iii. 10.

The price of thy blood, despise it not.

Ye are bought with a price, with the precious blood of the Lamb without blemish and without spot. 1 Pet. i. 9.

Those called by thy name, despise not thy mark.

Thy name is called upon us. Jer. xiv. 9. For thy people is called by thy name. A vessel to bear thy name. Acts ix. 15.

A member of the body of Christ, cut it not off. Ye are the body of Christ, and members in particular. 1 Cor. xii. 27. Know ye not that your bodies are members of Christ. 1 Cor. vi. 15. What! know ye not that your body is the temple of the Holy Ghost which is in you? 1 Cor. vi. 12.

Property in Christ.

I am thine, save me. Ps. cxi. 94. Behold, O Lord, that I am thy servant. I am thy servant, and the son of thine handmaid. Psalm cxvi. 16. We are all thy people. Isa. lxiv. 9. Carest thou not that we perish? Yes, thou carest. Mark iv. 38. An unprofitable servant, a servant

still. Luke xvii. 10. A lost son, yet a son. Luke xv. 30.

III. PLEA ON OUR PART, *as to ourselves.*

Weakness of nature.

For I am weak. Psalm vi. 2. Remember what is my substance. Psalm cxxxix. 15, 16. And he remembered that they were flesh, (Psalm lxxviii. 39.) a wind that passeth and cometh not again.

For he knoweth our frame, he remembereth that we are dust. Psalm ciii. 14, 15. As for man, his days are as grass; as a flower of the field so he flourisheth, for the wind passeth over it, and it is gone, and the place thereof shall know it no more. Psalm ciii.

Misery of condition. We are brought very low. Psalm lxxix. 8. And he saw when they were afflicted, and heard their prayer.

IV. ON OUR PART AS TO DUTY. *As penitent.*

A broken and contrite heart, O God, thou wilt not despise. Psalm li. 17. For I will remember my iniquity, and will be sorry for my sin. Psalm xxxviii. 18.

As suppliant.

For I cry unto thee daily, (Psalm lxxxvi. 3.) How long wilt thou be angry with the prayer of thy servant? I forgave thee all the debt, because thou didst ask me. Matt. xviii. 32.

As forgiving.

Forgive, and ye shall be forgiven. Luke vi. 37. And when ye stand praying, forgive if ye have aught against any; that your Father also which is in heaven may forgive you your sins. Matt. xi. 25. But if ye forgive not, neither will your Father which is in heaven forgive you your trespasses.

As purposing.

My soul breaketh for the longing that it hath to thy judgments at all times. Psalm cxix. 20. I will lift up my hands to thy commandments which I have loved. Ps. cxix. 48. I have vowed and stedfastly purposed to keep thy commandments. ver. 60. Who desires to fear thy name. Neh. i. 11. The servant will be beaten, who neither prepared himself, nor did according to his master's will. Luke xii. 47.

V. WITH RESPECT TO THE ENSUING EVIL, — *No profit gained.*

What profit is there in my blood, when I go down to corruption. Ps. xxx. 9. Shall the dust confess to thee, or shall it declare thy truth. For in death no man is mindful of thee. In hell who shall confess to thee. Ps. vi. 5.

Wilt thou shew wonders to the dead, or shall the dead rise up and praise thee. Shall any declare thy mercy in the grave, and thy truth in the dust. Shall thy wonders be known in the darkness, and thy right-

cousness in the land of forgetfulness. Ps. lxxxviii.

For the grave will not confess to thee; death will not praise thee. They which go down into the pit will not hope for thy truth. The living, the living, he shall praise thee. Isa. xxxviii. 18, 19.

In vain created.

Wherefore hast thou made all men in vain? Ps. lxxxix. 46. Enter not into judgment with thy servant; for in thy sight shall no man living be justified. Psalm cxliii. 2. If thou, Lord, shalt mark iniquity, who shall abide. Ps. cxxx. 3.

If he will contend with him, he cannot answer him one of a thousand. Job ix. 3.

The triumph of enemies.

Give not thine heritage to reproach, that the heathen should rule over it. Wherefore should they say among the people, Where is their God?

Remember thou, O Lord, that the enemy hath reproached, and the foolish people hath blasphemed thy name. The presumption of them that hate thee increaseth continually. Ps. lxxiv. 18, 23.

The Egyptians shall say, for mischief he hath brought them out, to slay them on the mountains, and, to destroy them from the earth. Exod. xxxii. 12. The Canaanites shall say, Because he could not bring them into the land which he sware to them; therefore he hath slain them in the wilderness.

VI. WITH REGARD TO THE ENSUING GOOD. *The glory of his name.*

For the glory of thy name, O Lord, deliver us. Psalm lxxix. 9. We thy people will give thanks to thee for ever. We will declare thy praise to all generations.

The conversion of others. Then will I teach transgressors thy ways, and sinners shall be converted unto thee. Ps. li. 13.

Example. Howbeit for this cause I obtained mercy, that in me first Jesus might shew a pattern of long-suffering to them that should believe on him to life everlasting. 1 Tim. i. 16.

God himself. I blot out thy transgressions for mine own sake. Isa. xliii. 25. Hearken, attend, delay not for thine own sake. Dan. ix. 19. Whom God himself hath set forth for a propitiation. Rom. iii. 25. Look on the face of thine anointed. Ps. lxxxiv. 9. Turn not away the face of thine anointed. Ps. cxxxii. 10.

From descent. Have mercy on me, thou Son of David. Matt. xv. 22. And David said unto Shimei, Thou shall not die; and he sware unto him.

From office. The Spirit of God is upon me because he hath anointed me; the Lord hath sent me to preach the gospel to the weak, to heal the broken in heart. Luke iv. 13. I came to call sinners. Matt. ix. 11. God sent his Son, that the world through him might be saved. John iii. 17.

CONFESSION OF PRAISES. *Attributes.*

For the excellence of his Majesty. Glorify me, O Father, with thyself, with the glory which I had with thee before the world began. John xvii. 5. Melchisedec was priest of the Most High God. Genesis xiv. 18.

Loftiness. For he that is higher than the highest regardeth them. Eccl. v. 7.

Eternity. He called on the name of the everlasting God. Gen. xxi. 33.

Omnipresence. Do not I fill heaven and earth? saith the Lord. Jer. xxiii. 24.

Omniscience. Whither shall I go from thy Spirit, and whither shall I flee from thy presence? If I ascend into heaven thou art there; if I go down to hell thou art there. Ps. cxxxix. Thou knowest all things. John xxi. 17. For thou only knowest the heart of all the children of men. 1 Kings viii. 39.

Omnipotence. With God nothing is impossible. Luke i. 37. I am the Almighty God. Gen. xvii. 1 l.

Depth of Wisdom. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out. Rom. xi. 33.

Unshaken truth. The truth of the Lord endureth for ever. Psalm cxvii. 2. Heaven and earth shall pass away, but my words shall not pass away. Matt. xxiv. 35.

Righteousness. His righteousness endureth for ever. Ps. cxi. 3.

The fountain, ocean, and depth of mercy. Deep calleth unto deep. Ps. xlii. 7.

Gentle, to pass by, to conceal. I beseech you by the meekness and gentleness of Christ. 1 Cor. x. 1. I will not destroy for ten's sake. Gal. xviii. 32. Thou passest by the transgression. Micah vii. 18. The times of ignorance God winked at. Acts xvii. 30.

Forbearing, long suffering. Despisest thou the riches of his forbearance and long-suffering? Rom. ii. 4.

Merciful. He being merciful forgave their sins, and destroyed them not. Ps. lxxviii. 38.

Unwillingly punishing. What shall I do unto thee, Ephraim? What shall I do unto thee, Judah? Hosea vi. 4. Thou didst deliver them many times, and didst forbear them many years for thy great mercy's sake; thou didst not utterly consume them. Neh. ix. 29, 30. He dealeth not with us after our sins, nor rewardeth us according to our iniquities. Ps. ciii. 10. She hath received of the hand of the Lord double for all her sins. Isa. xl. 2. Like as a father pitieth his children, the Lord pitieth them that fear him. Psalm ciii. 13.

Patient. He repenteth him of the evil. Joel ii. 13.

Quickly ceasing. He will not always chide, neither will he keep his anger for ever. Psalm ciii. 9.

Ready to pardon. I forgave thee all that debt because thou didst ask me.

Ready to reconciliation. Reconciling the world unto himself, not imputing their trespasses. 2 Cor. v. 19.

Propitious. Bring forth quickly the best robe and put it on him, and bring hither the fatted calf. Luke xv. 22.

Kind. He is kind to the unthankful and evil. Luke vi. 35.

Bountiful. For an hour's labour the reward of a day. Matthew xx. 9. To-day thou shalt be with me in Paradise. Luke xxiii. 43. Enlightening the blind. Clothing the naked. Holding up those that slip. Gathering the dispersed. Loosing the bound. Raising the fallen. Healing the sick. Feeding the living. Giving food to the household. Casting down the proud. Redeeming the captives. Quickening the dead. Exalting the humble. Helping in time of need.

Who is like unto thee, O Lord, among the gods? glorious in holiness, fearful in praises, doing wonders? Exod. xv. 11.

Praise for Heavenly Host.

Angels, who have care over men. *Archangels*, by revelation announcing weighty things; with the voice of the archangel. 1 Thess. iv. 15. *Virtues*, doing wonders, virtues being subject to him. 1 Pet. iii. 22. *Powers*, defending from devils by command. *Principalities*, perfect in their government. *Dominions*, blessing with their bounty. *Thrones*, judging in solemn session. All things were created by him, whether thrones or dominions, principalities or powers. Col. i. 16. *Cherubim*, shining with knowledge. He placed in front of Paradise cherubim. Gen. iii. 24. *Seraphim*, burning with love. Above it stood the seraphim; each had six wings. Isa. vi. Morning stars, rulers of the world, lovers of men, chief ministers of the divine will.

Grant me the perseverance of angels, and by climbing from virtue to virtue to be joined with their choirs.

Praise for Graces in various Saints.

Patriarchs' faith; prophets' hope; apostles' labours; evangelists; martyrs' blood; confessors' zeal; doctors' studies; ascetics' and devotees' tears; virgins as flowers of beauty, celestial jewels, companions of the spotless Lamb; innocents, comeliness, flowers of the church, mirrors of graces, tabernacles of the Holy Spirit; those of strong faith and approved life; those in whose heart is love, and in their mouth truth, and in their life piety.

Confession of Praises for Creation and Redemption.

Light, waters and heaven, earth and plants, luminaries, fishes and fowl, beasts and cattle, the holy Sabbath.

For the creation of man, the divine breath, the divine image, dominion over the creatures, the care of angels over him, place in Paradise, not being forsaken though a sinner.

For birth, nourishment, preservation, governance, erudition, social privileges, religion.

For redemption, the great mystery of godliness, the self-emptying, the humiliation, the apprehending of Abraham's seed, union thereto, the offer-

ing of life, the sacrifice of death.

For all the good things which he did, the evils which he suffered, from the manger to the cross.

For the whole plan of redemption, his holy incarnation, his birth and poverty, his lying in the manger, his circumcision under the law, his amiable name Jesus, his manifestation to sinners of the Gentiles, his presentation in the temple, his flight into Egypt, the offering of his obedience, in desire of hearing, in eagerness of enquiring, in humility of obeying his parents.

For his holy baptism, the appearance therein of the Trinity, his fasting, his temptation, his want, not having where to lay his head, his hunger and thirst, cold and heat, his frequent weariness while he went about doing good, his watchings and prayers.

For his gentle conversation when contradicted by sinners, when ready to be thrown headlong for his good discourse, to be stoned for his good works.

That he was willing to be visited with reproaches, to be called a Samaritan, a glutton, one having a devil, a deceiver; to have Barabbas preferred.

For his sermons, conversations, intercessions and prayers, example, miracles, mysteries, keys.

For his blessings in all the grace and mercy of his miracles.

For his parables, the two debtors, the good Samaritan, the publican and pharisee, the servant, debtor, the wandering sheep, the lost piece of money, the prodigal son, those called at the eleventh hour.

For his sayings. God sent not his Son into the world to condemn the world, but that the world through him might be saved. John iii. 17. I came not to judge the world, but to save the world. John xii. 47. I came not to call the righteous, but sinners to repentance. Matt. ix. 13. The Son of man came not to destroy men's lives, but to save them. Luke ix. 56. The Son of man came to seek and to save that which was lost, (Luke xix. 10.) and to give his life a ransom for many. Matt. xviii. 11. Come unto me all ye that travel and are heavy laden, and I will refresh you. Matt. xi. 28. Him that cometh unto me I will in no wise cast out. John vii. 37. Father, forgive them, for they know not what they do. Luke xxiii. 34. To-day shalt thou be with me in Paradise. Ver. 43. I will give to this last even as unto thee. Matt. xx. 14.

For his examples—The woman of Canaan, (Matt. xv. 28.) the woman of Samaria, (Mark vii. 26.) the woman having an issue, (Luke viii. 48.) the woman taken in adultery, (John viii. 11.) Mary Magdalen, (Luke vii. 48.) Zaccheus, (Luke xix. 5.) the thief, (Luke xxiii. 43.) Peter, (Luke xxii. 62.) Thomas, (John xxviii. 27.) Paul, (1 Tim. i. 15.) Nicodemus. (John iii.) This man receiveth sinners (Luke xv. 2.) who contradict, (Heb. xii. 3.) who cast him headlong, (Luke iv. 29.) who twice stoned him (John viii. 59.) for a good work, (John x. 31.) who blaspheme him, (Matt. xxvii. 39.)

who prefer Barabbas, (Luke xxiii. 34.) who crucify him.

For the death of Christ, his obedience even to the death of the cross, his desire that straitened him. For what he suffered in Gethsemane, Gabbatha, Golgotha. For the pain, shame, and curse. That he was willing to be betrayed by his own disciples, was willing to be sold for thirty pieces of silver, to be troubled in soul, to be in heaviness, to fear, to be sorrowful unto death, to be in agony, to utter strong cries, to pour out tears, to sweat drops of blood even to the earth.

Gethsemane. That his disciples should be asleep; to be betrayed by the kiss of one of them, that the rest should be offended and take to flight, to be left alone, to be denied by Peter with oaths and curses, to be subject to the power of darkness, to have hands laid upon him, as a robber, to be seized, bound, led away, hurried to Annas, Caiaphas, Pilate, Herod, Pilate again, the judgment-seat.

Gabbatha, an open space. Thou who wast silent before the judge restrain my mouth; thou who wast pleased to be bound with fetters, restrain my hands.

That he was struck with a blow before Annas, accused before Caiaphas, assailed by false witnesses, condemned for blasphemy, mocked, reproached by the servants, struck with buffeting, smitten with the palms of the hands, blindfolded, beaten with rods, spit upon, set at nought, blasphemed.

That his head was crowned with thorns and smitten with a reed, his eyes filled with tears, his ears filled with railing, his mouth drinking gall and vinegar, his face defiled with spitting, his back ploughed with scourges, his neck bowed with the cross, his hands stretched out, his knees bent in prayer, his feet fastened with nails, his breast troubled with sorrow, his heart pierced with a spear, his blood streaming on every side, his soul sorrowful, and his voice of agony, Eli, Eli.

That he was accused before Pilate of sedition, denied by his own, rejected for Barabbas, sent bound to Herod, clothed with a fine robe, accounted a laughingstock.

That he was sent back to Pilate, instantly demanded for death, condemned to a most shameful death, given up to the soldiers, robed with purple, crowned with thorns, mocked with a sceptre of reed, saluted with kneeling, called a king scoffingly, his face spit upon, his head struck with a reed, that he was stripped of the purple, that he was bound to a pillar in the Prætorium, that he was struck with rods, scourged, baptized with baptism of blood, suffered stripes and wounds, was clamorously demanded for the cross, was made an open shew—BEHOLD THE MAN—was again required with clamours, was condemned to the cross. *Golgotha*, that he was burdened with the cross, led to the place of punishment, fainted under the cross, had myrrh to drink, was stript naked, was stretched upon the cross pierced with nails, his hands and feet pierced, placed in the midst of

robbers, numbered with transgressors, derided by the passers by, blasphemed by the robbers themselves, forsaken by God, scorned when calling on God, athirst, had vinegar to drink, bowed his head, gave up his spirit, had his side pierced with a spear, was blasphemed when dead, was called a deceiver, his unknown sufferings.

By thy pains, which I who am unworthy here call to mind, free my soul from the pains of hell.

Seven last Words of Christ.

1. Father, forgive. Luke xxiii. 34. 2. Woman, behold thy son. John xix. 26. 3. To-day shalt thou be with me in Paradise. Luke xxiii. 43. 4. My God, my God. Matt. xxvii. 46. 5. I thirst. John xix. 28. 6. It is finished. Ver. 30. 7. Father, into thy hands I commend my spirit. Luke xxiii. 46.

Prayer for Pardon.

Thou who wast willing that thy glorious head should be wounded, pardon thereby whatever by the senses of my head I have offended.

Thou who wast willing that thy sacred hands should be bored, pardon thereby every unlawful touch, every unlawful work.

Thou who wast willing that thy precious side should be pierced, pardon thereby every unlawful thought and appetite.

Thou who wast willing that thy blessed feet should be fastened, pardon thereby all the walking of my feet, swift towards evil.

Thou who wast willing that thy whole body should be stretched out, pardon thereby whatever in the use of every member I have done amiss.

And I, O Lord, am wounded in soul; see their number, their length, breadth, and depth, from my head even to my foot; and by thine own wounds heal mine.

By thy precious death, the opening of thy side, the flowing of blood and water, the begging of thy body, thy removal from the cross, thy burial in a strange tomb for three days. By all these I put thee in remembrance, and ask and beseech thee that thou wouldest vouchsafe to plead for me all these to thy Father, pleading with thee all the bitternesses which thou didst suffer, and the love beyond all whereby thou didst suffer.

Transfiguration.

The triumph over and leading captive of principalities and powers of darkness, the mighty resurrection. The appearance to Magdalen, to the woman, to Peter, to those who went to Emmaus, to the ten without Thomas, to the eleven, at the sea of Tiberias, to James, to the five hundred in Bethany. The glorious ascension, the session at God's right hand, the distribution of gifts, the continual intercession, the return to judgment.

CONFESSION OF PRAISES.

For the Holy Spirit.

Come, Creator Spirit, visit

the minds of thy people, fill with supernal grace the souls which thou hast created.

In the Old Testament. His brooding on the waters, his being sent forth to the living, his inspiration of men, Bezaleel and the seventy elders, his descent upon the prophets.

His visible coming:—As a shadow in conception of Christ; *as a dove* upon Christ at his baptism; *as breath* on the apostles by the breath of Christ after the resurrection; *as tongues of fire* after the ascension.

His invisible coming:—On those gathered for prayer. Acts iv. 34. On Cornelius. Acts x. 44. On the twelve Ephesians. Acts xix. 6.

His presence and work in its parts. In our vocation, calling us away from sin, calling us out of the world, calling us back from relapse; his invocation, his advocacy.

His distribution of graces, of ministries, of operations. 1 Cor. xii. 4—6. The gifts of the Spirit, works and fruits. His gift of compunction as a reprover. John xvi. 8. His unction as a teacher, (John xii. 21.) as calling things to our memory. John xiv. 26. The shedding abroad of love. Rom. v. 5. The helping of our infirmity in praying. Rom. viii. 26. His witness of our adoption. Rom. viii. 16. His sealing in the sacraments. 2 Cor. i. 21. His earnest in experience. Eph. iv. 30. His visitation, indwelling, purifying, enlightening, strengthening, adorning, perfecting; the guide to truth, the furnisher of strength.

TRIUMPH OF MERCY.

By and on account of his name, the glory of his name, the truth promised, the confirmation of an oath, the comfort of love, his bowels of compassion.

His mercy. Great, manifold, ancient, (Ps. xxv. 8.) abundant, (Psalm cxxx. 4.) everlasting, (Ps. cxxxvi.) exceeding, (Eph. ii. 4.) wonderful, (Ps. cxvii. 7.) Riches of mercy. Eph. i. 2. Abundance of mercy. Eph. i. 8. Exceeding abundance. 1 Tim. i. 14. Much exceeding abundance. Rom. v. 20. Exceeding riches of grace. Eph. ii. 7.

His rejoicing over all his works. Psalm cxlv. 9. His rejoicing over judgment. James ii. 8. The satisfaction and merits of Christ. The consolation of the Holy Spirit. Phil. ii. 1. His mercy, that we are not consumed. Lam. iii. 22. Preventing, (Psalm lxxix. 9.) following, (Psalm xxiii. 6.) surrounding, (Psalm xxxii. 10.) pardoning, (Psalm ciii. 13.) crowning. Psalm ciii. 4. The length, the breadth, the depth, the heighth. Eph. iii. 18. From everlasting (Ps. xxv. 6.) to everlasting. Ps. lxxxix. 2. Even to heaven, (Ps. cviii. 4.) even to hell, (Psalm lxxxvi. 13.) towards all men. Rom. xi. 32. Tender mercy. Luke i. 7, 8.

I have delayed repentance, and thou hast prolonged thy patience, O Fountain of mercy, which can never be exhausted.

His mercy is sweet, better than life, as great as his majesty, even to seventy times seven, hating nothing that he has made, neglecting neither the young raven nor the spar-

row, willing that all be saved, not willing that any should perish, bearing the sheep back on his shoulders, sweeping the house for the piece of silver, forgiving ten thousand talents, binding up the wounds of the half-dead, gladly running to meet the wicked son, delivering Jonah though fleeing from him, receiving Peter though denying him, not rejecting the unbelieving Thomas, converting the blaspheming Paul, freeing the woman taken in adultery, receiving the sinful Magdalen, making the robber his companion in paradise, standing at the door and knocking, the Lord himself entreating his own servants. 2 Cor. v. 20. Whose place is the throne of grace, the ark, and the mercy-seat; whose time the day of salvation.

PREFACE TO PRAYER.

Let my prayer ascend, let it reach unto thee, let it enter, let it appear in thy presence, let it find favour, let it draw near to thee, let it not return to me void; but as thou knowest, and canst and will hear me, incline thine ear, attend and consider, ponder, listen to me, remember so as to do. Dan. ix. 19.

DEPRECATION.

Turn not aside in anger, avert not thine eye, hide not thy face, cover not thyself with a cloud, shut not thine ear, leave not, forsake not for ever, despise not, keep not silence, sleep not, go not far away, reject not, take not away thy mercy, break not thy covenant, rebuke me not in anger, take me not away in indignation, cast me not from thy presence, take not away thy Spirit, forget not for ever, be not wroth very sore, give me not to the power of iniquity, delay not to return, destroy not my soul with the wicked.

If for a time, by thy permission, we suffer the power of the enemy, let us not be devoured by his eager jaws. Let the lion be vanquished by the feeble sheep, the violent spirit by feeble flesh.

Allegation or Pleas.

Remember what is my substance, dust and ashes, grass and a flower, flesh and a breath that passeth away, corruption and a worm, a stranger and pilgrim in the earth, dwelling in a house of clay, my days few and evil, to-day and not to-morrow, in the morning and not until the evening, now and presently no more, in a body of death, in a world of corruption, lying in wickedness. Be mindful of this, O Lord.

CONFESSION OF SINS.

Truly I have sinned, O Lord, and am numbered among them, and my life bewrayeth me. Matt. xxvi. 73. I confess to thee, since if I would hide it I cannot, from thee, O Lord. Who can bring a clean thing from an unclean? Job xiv. 4. In sin did my mother conceive me. I am a root of bitterness, a branch of the wild olive.

I have sinned, I have committed iniquity, I have done wickedly before thee. Psalm cvi. 6. I have dealt wickedly

in the covenant. Deut. xvii. 2. I have cast away the law, (Isa. v. 24.) I have despised instruction, (Prov. xv. 32.) I have vexed thy Spirit, (Isaiah lxiii. 10.) I have gone after my own thoughts, (Jer. xviii. 12.) I have proceeded from evil to evil, (Jer. ix. 3.) and not feared thee. Jer. xliv. 10.

Nor have I returned to thee, (Luke xv. 8.) not even when called back, (Jer. vii. 13.) nor even when afflicted, (Jer. v. 3.) but have been hardened, (Heb. iii. 13.) I have provoked thee, (1 Kings xvi. 33.) and thou hast seen all these things, and hast kept silence. Lam. iii. 15. Psalm l. 2.

Aggravations of sin. 1. The measure of sin, its hurt, its scandal. 2. Its quality. 3. Its repetition. 4. Its continuance, how long. 5. The person; who? his age, condition, state, knowledge. 6. The manner. 7. The motive. 8. Time. 9. Place.

1. Its folly. 2. Ingratitude. 3. Hardness. 4. Contempt.

Kinds of sin. 1. Cords, cables. Isaiah v. 18. 2. Necessities, (Psalm xxv. 7.) superfluities. James i. 21. 3. Omission or defect, (Rom. vii. 15.) not doing what ought to be done; commission, or excess, or doing what ought not to be done. 4. Of the heart in thought, of the mouth in word, of the hand in deed. 5. Against God, against my neighbour, against my own body. 6. Of ignorance, of knowledge. 7. Unwilling, willing. 8. Old, recent. 9. From the age, childhood, youth, full age, advanced age. 10. Once committed, often repeated. 11. Secret, open. 12. From passion, from concupiscence of the flesh, of the world. 13. Before being called, after being called. 14. By night, by day. 15. My own, others. 16. Remembered, forgotten.

Whereinsoever from childhood until now, even till this moment, knowing or unknowing, within or without, sleeping or waking, in words, deeds, and thoughts, through the fiery darts of the enemy, through impure desires of the flesh, I have sinned against thee, have mercy on me, O God, and pardon me.

It repents me. I grieve for the plague, I blush for the stain, I regret for the guilt, I shudder for the punishment. I am weary of the bondage.

Effects of Repentance. 1. Fear. 2. Indignation. 3. Judgment. 4. Vengeance. 5. Hatred. 6. Avoidance of occasion. 7. Humiliation. 8. Smiting on the breast. 9. Smiting on the thigh. 10. Laying aside of ornament. 11. Fasting. 12. Prayer, vow, recollection. 13. Works of mercy. Grant me ever to grieve, and ever out of grief to rejoice.

Prayer for God's Pity.

Look upon me, and have mercy, despise me not, call thy mercy to mind, let thy mercy speedily prevent me, be not angry, look not on my sins and reject me, shew favour, restrain, delay anger. Reckon not, impute not, remember not, mark not. Enter not into judgment, despise not, cast not from thy presence; how long, to what profit, be appeased, be favourable, be entreated.

Let not thine anger come upon me, but may thy grace, I beseech thee, prevent me. Shew mercy upon me now, and in the hour of death. Let not the fault of the flesh injure unto punishment; but let the pity of thy favour avail for pardon.

Prayer against the Effects of Sin. 1. Guilt. 2. Stain. 3. Weariness. 4. Bondage.

1. *Guilt.* Spare, take away, remove, scatter, pardon, remit, forgive, free from punishment, be favourable, be reconciled.

2. *The Stain.* Turn away thy face from my sins, turn it not from my wretchedness. Pass by, overlook, bear with, cover, cleanse, purify, wash away, make white, blot out.

3. *Weariness.* Watch over, take care of, cure, heal, alleviate, root out.

4. *Bondage.* Avenge, free, rescue, save.

Purposes to be strengthened. I am purposed, I desire, I long for, I covet, I seek earnestly, I plead, that I may turn away from, renounce, depart from, say it is enough, henceforth no more. That I may turn to thee, turn my feet, lift my hands, turn me aside from vanity, help me to renounce my will, make crooked things straight, set a hedge before me.

Weaknesses. I do not what I would; I do what I would not. Thoughts entering into the heart hinder me, the waves enter into my soul, the law of my members leads me captive. Lord, I am oppressed, undertake for me. Who shall deliver me?

Help desired.

Succour me, befriend me, assist me, turn unto me, seek me, attend for my help, open thine eyes and see, incline thine ears and hear, incline thine heart. Unstop my ears, enlighten my eyes, strengthen my hands, direct my goings, govern my reins, crucify the flesh, draw me after thee, break me in with thy bridle, place me near thee, let me not return to the vomit, let there be no temptation but that common to man, let not the enemy get advantage, let him not overwhelm me, hedge me with thorns, remove occasions of offences.

Peace of mind desired.

A sin-offering lies at the door; I will not destroy for ten's sake; in the mount the Lord will provide; the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, who keepest mercy for thousands, who pardonest iniquity, transgressions, and sins. They shall be afflicted until they make confession. Lev. xxvi. 9. When they are humbled, then shall they pray, and I will remember my covenant. Lev. xxvi. 41, 42, When evils shall have come upon thee, and thou shalt repent and return to God, he will have compassion upon thee, and will bless thee, and will circumcise thine heart to love the Lord. Deut. xxx. 1. Why art thou cast down, O my soul, and why dost thou disquiet me? hope in God, since I shall yet praise him who is the health of my countenance, and

my God. Psalm xlii. 5. Turn again to thy rest, O my soul, for the Lord shall reward thee. Psalm cxvi. 7.

Remembrance. Be mindful of thy words to thy servant, wherein thou hast caused me to hope, (Psalm cxix. 49.) and uphold me according to thy words, that I may live, and disappoint me not of my hope.

He will not always chide, neither will he keep his anger for ever; he will not deal with us after our sins, nor reward us after our iniquity. He was so merciful and favourable to our sins, that he destroyed us not. He remembered that we are flesh, a breath that passeth away, and cometh not again.

Abounding mercy. Come now, and reason with me, saith the Lord; though your sins have been as scarlet, they shall be made white as snow; though they have been red as crimson, they shall be as pure wool.

When thou shalt turn and lament, then shalt thou be saved. Isaiah xxx. 15. The Lord waiteth, that he may have mercy on you. ver. 18. A bruised reed will he not break, and the smoking flax will he not quench. Isaiah xlii. 3. I am he that blotteth out thy transgressions, for mine own sake, and will not remember thy sins. Isaiah xliii. 25. I blot out as a cloud thy transgressions, and as a thick cloud thy sins. Return unto me, and I will redeem thee. Isaiah xliv. 22.

Even to old age I am he, and even to hoar hairs I will carry you. I have made, and I will bear; I will carry and will deliver you.

Surely he himself has borne our griefs, and carried our sorrows; he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed. All we like sheep have gone astray, every one has turned to his own way, and the Lord hath laid on him the iniquities of us all. Isaiah liii.

Before they call I will answer; while they are yet speaking I will hear. Isaiah lxv. 24. Have I any pleasure in the death of the wicked, and not that he should turn from his ways and live? Repent, and turn away from all iniquities, and so iniquity shall not be your ruin. As I live I have no pleasure in the death of a sinner, but that the sinner should turn from his way and live. Turn ye, turn ye, from your most evil ways; for why will you die, O house of Israel? The wickedness of the wicked shall not hurt him in the day that he shall turn from his iniquity. When the wicked man shall turn away from his wickedness, and do that which is lawful and right, he shall save his soul alive. Ezek. xviii. xxxiii.

Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and unto our God, for he will abundantly pardon. Isaiah lv. 7.

Confession of sin.

O God, thou knowest my foolishness, and my sins are not hid from thee. I acknowledge my transgressions, and my sin is ever before me. I cover not

my sin, as Adam. I turn not my heart aside to words of wickedness, in finding excuses in sin. Psalm clxi. 4. But I confess against myself my own unrighteousness, and all that is within me, and all my bones sigh.

I have sinned, I have sinned against thee, O Lord. I have gone astray like a lost sheep, I have been perverse, like an untamed heifer. I have turned like a dog to his vomit, as the sow that is washed to her wallowing in the mire.

I give glory to thee, O Lord, and make confession. I have sinned against thee, and thus and thus have I done. O Lord, quench not the smoking flax, break not a bruised reed. Let not the water flood drown me, neither let the deep swallow me up, and let not the pit shut its mouth upon me. Psalm lxix.

Lord, all my desire is before thee, and my groaning is not hid from thee. Thou knowest, Lord, that I speak the truth in Christ, and lie not, my conscience bearing me witness in the Holy Ghost, that I have sorrow and grief in my heart, because I have thus sinned against thee, and that I am displeased with myself that my grief is not greater; that I entreat from thee a contrite heart, groanings unutterable, tears of blood. Woe is me, for my leanness, my hardness of heart, the dryness of my eyes.

[Some mere repetitions are here omitted.]—Ed.

Confession of Faith and Prayer.

I believe in the great mystery of godliness, that for us men, and for our salvation, God was manifest in the flesh.

The man Jesus, the Son of the Father, the anointed of the Spirit, our Lord, as Creator, as Redeemer, but working powerfully and openly by the enlightening of knowledge, and infusion of grace. In reproof, doctrine, long-suffering, help, witness, consolation, by the gifts and fruits of his Spirit.

May I give thanks with ceaseless memory to thy word and only Son, as the cleanser of our nature in his conception and birth, the deliverer of our persons in his sufferings, cross and death, the triumpher over hell in his descent, over death in his resurrection. As our forerunner, in his ascension. As our advocate, in his session. As the restorer of our faith, in his second coming. Who opposes himself to the destroyer, as Saviour—to Abaddon, as Jesus—to Satan, the adversary, as Mediator—to the devil, the slanderer, as Advocate—to the accuser, as Intercessor—to him who leadeth captive, as Redeemer.

That Christ himself may be formed in us, may we become conformed to his image. When I am cold in prayer, and need any grace or heavenly consolation, may I remember thy session, appearance and intercession. When I burn with evil affection and desire, may I never forget thy solemn and dread tribunal, and the sound of the last trumpet resound unceasingly in my ear.

I pray that for Christ's sake from thee, O anointing Father, we may receive thy unction,

saving grace, thy unspeakable gift of the Holy Spirit, in saving contritions, in clear knowledge, in fervent prayer, in the shedding abroad of love, in the witnessing of the seal and the earnest. May I never quench the Spirit, nor strive against him, nor grieve him, nor reproachfully entreat him, O Lord.

I pray that in thy church we may be called. That in the Catholic church we may be living members in desire and will. That in the holy church we may share in the communion of holy persons, actions, prayers, services, unto confidence in the remission of sins, unto hope of the resurrection, and translation to life eternal.

Lord, increase my faith, as a grain of mustard seed, not dead, not temporary, not dissembling, but faith working by love, working together in works, helping virtue, overcoming the world, most holy.

Intercession.

O God of truth, who art also Prince of Peace, may there be peace and truth in our days, may there be one heart and one soul in the multitude of believers. O thou who breakest not a bruised reed, who quenchest not the smoking flax, stablish all them that stand in truth and in grace, restore all them that fall into heresies or sins.

I entreat thee, O Lord, in thy great mercy that thine anger may be turned away from this city, from this house, because we have sinned against thee. That thou wouldest comfort this place and the whole region, by thy righteousness, assuaging it with mercy.

Grant me to render love to those who love me, although unknown to me, and bring them to thy heavenly kingdom, even as me also. And grant me to shew them the mercy of God in my prayers, that with these for whom I have prayed, or for whom I am bound in any manner to pray, and with all the people of God an entrance may be given me to thy kingdom, there to appear in righteousness, there to be satisfied with glory.

Thanksgiving.

Blessed are the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance. In thy name, O Lord, shall they boast all the day, and in thy righteousness shall they be exalted. My mouth shall speak the praise of the Lord, and let all flesh bless his holy name for ever, even for ever.

O magnify the Lord with me and exalt ye his name together. O come hither, and hearken all ye that fear God, and I will tell you what he hath done for my soul.

Be exalted, O God, above the heavens. I will praise thee, O Lord, with my whole heart, in the assembly of the saints and in the congregation. Open my mouth to bless thy name. Grant me leisure for thy praise. In the presence of angels will I sing to thee.

Receive the praises which I desire to utter: I, an unworthy sinner, truly unworthy; yet may they be accepted and grateful

to thee. Thou art worthy, O Lord God, to receive them. Thou art my God, and I will praise and will exalt thee. While I live I will praise the Lord, I will sing unto my God while I have any being. Glory to God in the highest, on earth peace, good will towards men.

Glory, honour, praise, blessing, thanksgiving, wisdom, virtue, riches, power, might, holiness and salvation be to our God, who liveth for ever, to him who sitteth on the throne and to the Lamb for ever. Amen. Hosanna in the highest. Blessed be he that cometh in the name of the Lord.

Confession of praise.

It more befits me, O Lord, a sinner and not duly penitent, and so altogether unworthy, to fall prostrate before thee, and with tears and groaning to entreat for pardon of my sins, than to praise thee with polluted mouth. Yet trusting to thy native goodness, blessed art thou, O God, who hast created me and brought me into this life, and fashioned me that I might be a living soul and not something without sense, a man and not a brute, civilized and not a barbarian, free and not a slave, of honest parentage and not of disreputable birth, with reason and not an idiot, with my senses, neither blind nor deaf, my limbs neither halt nor lame, educated not destitute, trained to letters not a mechanic, a Christian not a Pagan; rescued from dangers, from disgraces, not swallowed up. In days of peace not tossed amidst storms, of competent fortune, so that I need not either flatter or borrow; freed from many sins, endued with gifts of grace, redemption, calling, nature, fortune.

Blessed art thou who, according to thine abundant mercy hast begotten us again to a lively hope, by the resurrection of Jesus Christ, to an inheritance incorruptible and undefiled, that fadeth not away, reserved in heaven for us. Who hast blessed me with every spiritual blessing in heavenly places in Christ. Who hast comforted me in all my tribulation, that as the sufferings of Christ abound in me so also through Christ my consolation aboundeth.

I thank thee, O God of my fathers, and praise thee that thou hast given to me, in some measure, wisdom and strength, and hast shewed me things which I desired of thee, and hast made known thy words unto me.

Titles, or Pleas.

The work of thy hands. The image of thy countenance. The impress of thy name. The price of thy blood. The servant of thy purchase. The son of thine adoption. The temple of thy Spirit. A member of thy church.

Arrangement of prayer.

Address. Let my prayer ascend; turn not thy face away. *Confession of sins* and of sorrows. *Supplication. Confession of faith*, of hope. *Thanksgiving* for benefits, praise, blessing, returning thanks. *Deprecation* of sin, of punishment. *Petition*

for grace, for reward. *Intercession* for creation, mankind, the church, the state, our friends, ourselves. *Blessing. Dedication.*

Confession of sins. Profession of repentance. Entreaty for pardon, because—for the sake of—and according to,—and I will declare thy mercy. Thanksgiving, *Creation*, nurture, preservation, discipline, disposal. *Redemption*, conception, with life, suffering death, resurrection, ascension. *Inspiration.*

Exercise, daily or nightly, of repentance for evils and gratitude for good things. Peculiar to age, if old; to calling, if in the ministry; to order, if in episcopacy.

Confession of sin and protestation of gratitude.

O Lord, I am less than all thy mercies, and thy truth which thou hast shewed to thy servant. And what shall I more say unto thee, for thou knowest thy servant, O Lord, my Lord. 2 Sam. vii. 26.

Who am I, O Lord, thy servant, and what is my house that thou hast looked on such a dead dog as I am, that thou hast loved me even until now! What shall I render unto the Lord for all that he hath done unto me?

What thanksgiving can we render unto God for all the joy wherewith we rejoice before him. Who hast granted me, O Lord, on this holy day and in this house to lift up my soul and praise thee, and offer the glory due to thee?

Receive, O Lord, from my soul this spiritual sacrifice and receiving it unto thee on thy spiritual altar, vouchsafe, in answer, to send to me the grace of thy Holy Spirit.

Visit me in thy goodness, pardon me every sin, both voluntary and involuntary. Deliver me from eternal punishments and also from all the cares of this world. Transform my thoughts into piety. Sanctify my spirit, soul and body. And grant that I may serve and please thee, in piety and holiness of life, even to my life's end.

Now to him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, to him be glory in the church by Christ throughout all ages world without end. My soul shall be satisfied as with marrow and fatness, and with lips of rejoicing my mouth shall praise thee.

The Lord's Prayer.

Our Father which art in heaven. 1. Hallowed be thy name. 2. Thy kingdom come. 3. Thy will be done as in heaven, so on earth. 4. Give us this day our daily bread. 5. And forgive us our debts as we forgive our debtors. 6. And lead us not into temptation. 7. But deliver us from evil. For thine is the kingdom and the power and the glory, for ever and Amen.

The Lord's Prayer varied.

I.

1. Be thy name invoked by us. 2. Be thou our shield and our exceeding great reward.

3. Whatever word proceedeth from thee, let us not say any thing, whether good or bad, against it. 4. Give us bread for to eat, and raiment to put on. 5. And now pardon the sin and unrighteousness of thy servants. 6. And, O Lord, may we not think anxiously in our hearts all the day. And let not evils seize upon us.

II.

1. Blessed be thy name, both now and for ever. 2. For the perverseness of the people, cause not evil men to reign over us. 3. Be it done as it seemeth good to thee. 4. Let not thistles grow instead of wheat, nor tares instead of barley. 5. I have sinned, what shall I do unto thee, O thou preserver of men. 6. I will make a covenant with my senses, that I may not even think of evil. 7. Six times deliver me out of troubles, and in the seventh let not evil come upon me.

III.

1. Holiness be to the Lord. 2. May we become unto thee a royal priesthood. 3. At thy mouth may we come and go out. 4. May we not live by bread only, but by every word that proceedeth from thy mouth. 5. Take away our transgressions, iniquities and sins. 6. Let us not fall into provocation nor into bitterness. 7. From the destroying angel, and every deadly plague, O Lord, deliver us.

IV.

1. Blessed be thy name, now and for ever. From the rising to the setting sun, thy name be praise. 2. Be thou our hope and portion in the land of the living. 3. Teach us to do thy will, for thou art our God. May thy good Spirit lead us into the land of uprightness. 4. The eyes of all wait on thee, O Lord, that thou mayest give them meat in their season. Open thou thine hand, and satisfy every living creature with blessing. 5. Have mercy on us, O God, according to thy great loving-kindness, and according to the multitude of thy tender mercies blot out our sins, 6. Let not the enemy prevail against us, nor the son of wickedness have power to hurt us. 7. Let not evils come upon us, nor the plague come nigh our dwelling.

V.

1. Be thy name a high tower unto us. May we run into it and be exalted. 2. By thee kings reign, their hearts are in thy hand as rivers of water, to turn them whither thou wilt. Turn them unto good, O Lord. 3. Let there not be vain thoughts in our hearts, but let thy counsel stand and be done, O Lord. 4. Two things have I asked of thee, refuse them not before I die. Give me neither riches nor poverty. Grant me things needful and sufficient. 5. Who can say with confidence, I am clean from sin. Be merciful unto thy servants who have sinned against thee, and heal their souls. 6. Remove me far from the way of sin; let me not approach to the gates of her house. 7. Send not against us a cruel messenger, but let all evils be far removed from our dwellings.

VI.

1. Let not thy name be blasphemed by us among the Gentiles. 2. Let the nations and kingdoms which serve not thy kingdom perish and be utterly consumed. 3. May all thy counsels stand, and all things which thou hast purposed be accomplished. 4. Give seed to the sower, and the staff of bread for food. 5. Be not wrath with us very sore, and remember not our sins for ever. See, behold, we are all thy people. 6. May we never put before our eyes a stumbling-block of iniquity. 7. Set not thy face against us for evil.

On preaching as fishers of men.

The world—the sea. Men—the fishes. The church—the ship. The preacher—the fishermen. The word—the net.

Reading the word.

Open mine eyes, that I may understand wonders out of thy law. Take away, O Lord, the veil of my heart while I read the scriptures. Blessed art thou, O Lord, teach me thy statutes.

Grant me the word, the word of the Father. Touch my heart, enlighten my heart's senses, open my lips and fill them with thy praise. Be thou, O Lord, in my spirit, and in my mouth. In my mouth that I may rightly and worthily proclaim thy oracles by the sanctifying power of thy thrice Holy Spirit.

O thou live coal of two-fold nature, who didst touch the lips of the prophet, and didst take away his sins, touch my lips who am a sinner, and cleanse me from every stain, and make me fit to publish thy oracles.

O Lord, open my lips and my mouth shall shew forth thy praise. Give me, O Lord, the tongue of the learned, that I may know what word I ought to speak and whatever is for the use of edifying, that thou mayest give grace to the hearers. May speech be given me in the opening of my mouth. I open my mouth, O Lord, do thou fill it.

Entering the temple.

In the multitude of thy mercies will I go into thy house. In thy fear will I worship toward thy holy temple. Hear, Lord, the voice of my prayer, in the time when I pray unto thee, and lift up my hands towards thy holy oracle. I will wait for thy mercy, O Lord, in the midst of thy house.

Be mindful, O Lord, of my brethren, that are round and pray with me at this hour, of their earnestness and desire. Be mindful of those who are absent for reasonable causes, and pity them and us according to the multitude of thy mercies.

Lord I have loved the beauty of thy house and the place where thine honour dwelleth, that I may hear the voice of thy praise, and publish all thy wonderful works. One thing have I desired of the Lord, this will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to visit his temple.

My heart has said unto thee, I will seek the Lord, thy face,

Lord will I seek. Open to me the gates of righteousness, I will go in by them and will praise the Lord. Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.

My Lord and my God, blessed are they who have not seen, and have believed. John xx. 28. I said, I will confess mine iniquity unto the Lord, (Psalm xxxii. 6.) and will be sorry for my sin. Ps. xxxviii. 10. And if he come in the second watch, and if in the third watch, and find them so doing, blessed are those servants. Luke xii. 38.

Self-examination as to Repentance. Am I penitent, grieved, ashamed, pained, troubled, weary for my sins? If not seven times, as David, yet thrice, as Daniel. If not as Solomon, diffusely, yet, as the publican, briefly. If not through the whole night, as Christ, yet for one hour. If not on the earth, if not in ashes, yet not sleeping. If not in sackcloth, yet not in purple and fine linen. If not altogether abstaining from every thing, yet from desirable meats. If not, as Zaccheus, four-fold, yet after the law, a fifth part being added. If not as the rich man, yet as the widow. If not half, yet a thirteenth part. If not beyond my power, yet according to my power.

Act of Adoration.

O God, the Father of heaven, who hast wonderfully framed the world, who by thy power governest and sustainest heaven and earth, who hast delivered to death for us thine only begotten Son.

O God the Son, Redeemer of the world, who wast pleased to become incarnate of the Virgin, who hast washed us from our sins with thy precious blood, who rose from the dead, ascended in triumph into heaven.

O God the Holy Ghost, the Comforter, who didst come down upon Jesus in the form of a dove. Who coming upon the apostles, didst appear in fiery tongues. Who by thy grace dost visit and confirm the hearts of saints.

O holy, highest, eternal, ever blessed Trinity, ever to be praised, yet ever unspeakable, Father of goodness, Son of love, Spirit of kindness, whose majesty is ineffable, power incomparable, goodness inestimable, whose work is life, whose love is grace, whose contemplation is glory, Deity, Divinity, Unity, Trinity. I adore thee, I call upon thee now with all the desire of my heart, and bless thee for ever.

Who art Lord at once over the living and the dead, whose we are, whom the present life still detains in the flesh, whose also they are, whom having left the body the life to come hath already received. Grant to the living mercy and favour, as to the departed rest and perpetual light.[1] Grant to thy church truth and peace, to us sinners repentance and pardon.

Prayer for one about to journey abroad.

Make my way prosperous be-

[1] See Prayer in Burial Service, That we, with all those who are departed this life in thy faith.

fore me this day. Unless thyself go with me, carry me not hence.

Thou who didst order the way of the servants of Abraham by the leading of an angel, of the wise men by the leading of a star, of Peter amid the waves, of Paul in shipwreck, be present with me, Lord, and order my ways, direct and lead out and lead in. Let God arise, and let his enemies be scattered.

Depart from me, ye wicked, for I will keep the commands of my God.

7. *Works of Mercy. Bodily.*

To visit, to give drink, to feed, to redeem, to shelter, to gather, to build.

Spiritual. To counsel, to reprove, to teach, to comfort, to forgive, to endure, to pray.

Lord's Prayer.

1. Our Father, thou art holy, thy name is holy above every name, to be had in all reverence by all men, and by some much more than others, and by me especially above many. Yet I have not honoured it, nor endeavoured to do it according to my power. Alas! that I have not done it. I confess it openly, I grieve with my heart, mind, soul and spirit. Humbly I entreat pardon and grace, that henceforth I may so speak, do, and live, that thy name may be hallowed, would that even by others through me.

2. Be thy kingdom the sum of my wishes, that I may arrive there in the state of glory, may it come to me here in the state of grace. In the kingdom of earthly things here, may I yield somewhat of service by thy grace, that I may reach some place there in the kingdom of heaven, even the lowest under the feet of thy saints.

3. May the will of the flesh of man depart from me. May thy holy, just, gracious will be done, by this earth, and from this earth, in which I am, as it is in heaven.

4. Grant me things needful for health, peace, sufficiency; grant me the food of angels, for eternal salvation.

5. Forgive my debts, my great amount of debts, foul lapses, frequent stumblings, long unholiness. To thee, O Lord, belongeth righteousness, and to me confusion of face. My destruction is from myself. If, Lord, thou shouldest mark iniquity, O Lord, who shall stand? But with thee is forgiveness, with God there is mercy, with God there is plenteous redemption, and he will redeem from all iniquities. Redeem me, O Lord, from mine, redeem my soul from the lowest hell. Deep calleth unto deep, to be rescued from the deep. But forgive also other things which I less perceive, not less weighty, perchance weightier, wherein I desire to be enlightened, that I may be able to confess them.

6. And lead me not, nor suffer me to be led, nor suffer me to enter into temptation. Remember and pity my frailty, and my weakness so often proved.

7. But deliver me from evil; from evil in myself, the flesh, and its seduction. From the evil spirit and his suggestions.

From penal evils, which I have most justly and righteously deserved, from the evils of the world to come, here burn, here cut, there spare me, O Lord. From evils of the present world spare me here also. From the wickedness of this world, and things that befal therein. From the evils of this disease with which I contend. From the evil of the business in which I am entangled. From evils past, present, and to come: from all these deliver me, O Lord; and keep me, thy servant, for ever, even though the least among the least. I entreat thee, O Lord, by all thy mercies, let thy just displeasure be turned away from me, because very often, very grievously, I have sinned against thee, and chiefly wherein I have most lately sinned against thee. May it be turned away from me, my parents, brothers, sisters, superiors, my family, kindred, friends, neighbourhood, country, from the whole Christian people. Amen.

A summary of Articles of Faith.—The conception, birth, circumcision, epiphany, baptism, fasting, temptations, sufferings, cross, death, burial, descent, resurrection, ascension, session, return, judgment, Make me partaker of these.

A thankful Pleading.

The thing which I believe to have been done for me I call to mind, I give thanks, call to thy memory, commemorate, offer thee, or entreat that thou wouldest offer. I pray thee make me partaker of them, and apply them to me.

By what thou hast done, what thou hast suffered, thy oblation and sacrifice; by thy emptying humiliation, incarnation, conception, birth, circumcision, baptism, fasting, temptation, homelessness, hunger, thirst, weariness, watching, reproach; by thy patience, seizure, apprehension as a thief, thy bonds; by the scenes in Gethsemane, Gabbatha, Golgotha; by thy obedience unto death; by the endurance unto the cross—let my prayer come up before thee, and turn not away thy face.

Confession of Thanks, and a Song of Praise.

Confession of faith, of hope, of love.

Deliver us, O Lord, even as our fathers in former generations, Noah from the flood, Abraham from Ur of the Chaldees, Isaac from being slain in sacrifice, Jacob from Laban and Esau, Joseph from the slander of his mistress and from the prison, Job from his temptation, Moses from Pharaoh, from stoning, the people from the Red Sea and from Babylon, David from Saul, Goliath, Keilah, Ahitophel, Absalom, Doeg, Sheba; Elias from Jezebel, Hezekiah from Rabshakeh and from the sickness, Esther from Haman, Joash from Athaliah, Jeremiah from the pit, the three children from the furnace, Jonah from the belly of the whale, the disciples from the storm, Peter from the prison of Herod, Paul from shipwreck, stoning, and wild beasts—

So rescue us, O Lord, who put our trust in thee.

Preparation for Blessing and Giving of Thanks.

Be exalted, O Lord, in thy strength, we will sing and praise thy excellences; let thy works praise thee, O Lord, and let thy saints bless thee. Open my mouth to bless thy name, O Lord, thou shalt open my lips, and my mouth shall shew forth thy praise.

It would more become me, O Lord, a sinner and not duly penitent, and so altogether unworthy to lie prostrate before thee, and with weeping and groaning to entreat the pardon of my sins, than to praise thee with polluted mouth, yet trusting in thy great goodness, I offer praise; O receive the praises which I seek to offer.

I give thanks to thee, I worship, praise, bless, and glorify thee. Thou art worthy, O Lord God, to receive praises and thanksgivings, whom I, a sinner am not worthy to call upon, nor even to name or to think of in my heart. I call upon thee, I worship thee, I bless thee with my heart's whole desire, now and for ever.

Act of Hope.

In thee, O Lord, have I trusted, let me never be confounded. My hope from my mother's breast, from my youth. My flesh resteth in hope, the word whereon thou hast caused me to hope.

He shall have hope in his end—the valley of Achor a door of hope—hope maketh not ashamed—by hope we are saved—may the Lord fill us with hope. Now the God of hope fill us with joy and peace in believing. Though he slay me I will hope—who savest them that hope in thee. We have hoped in thy holy name, in the covert of thy wings, in thy shadow, under thy feathers. Thou, O Lord, art my hope, my hope is in thee, thou hope of all the ends of the earth. Hope in God.

Act of Faith.

David—I believe to see the goodness of the Lord in the land of the living. *Paul*—That Christ Jesus came into the world to save sinners. *John*—That if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and for the whole world. *Peter*—Thou art the Christ, the Son of the living God. *Nathanael*—Thou art the Son of God, the King of Israel. *Samaritans*—That this is truly the Christ, the Saviour of the world. *Martha*—Thou art the Christ the Son of God, which was to come into the world. *The eunuch*—That Jesus Christ is the Son of God. *The synod*—That by the grace of the Lord Jesus Christ we believe to be saved. *Andrew*—I have found the Messiah, which is, being interpreted, the Christ.

We have believed on Jesus Christ, that we may be justified by the faith of Christ, and not by the works of the law. There is one God, and one Mediator between God and men, Christ Jesus, who gave himself a ransom for all. The faith worketh inwardly with works, and by works is made perfect.

DOXOLOGY.

Glory to God in the highest, on earth peace, good will to men. Hosanna to the son of David. Blessed be he that cometh in the name of the Lord, the King of Israel. Peace in heaven and glory in the highest. Blessed be the kingdom of our Father David, that cometh in the name of the Lord. Hosanna in the highest.

Holy, holy, holy Lord God Almighty, which was, and is, and is to come. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Blessing, and honour, and glory, and strength be unto him that sitteth on the throne, and unto the Lamb for ever and ever. Salvation be to our God that sitteth upon the throne, and unto the Lamb. Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever.

We give thee thanks, O Lord God Almighty, which art, and which wast, and which art to come, because thou hast taken to thee thy great power, and hast reigned. Praise our God all his servants, and ye that fear him, both small and great. Let us be glad and rejoice, and give him glory, for the marriage of the Lamb is come. Blessed are they which are called to the supper of the Lamb.

Prayer of Bradwardine.

My God, I love thee for thyself above all other things. I long for thee thyself. I desire thee as my final aim. Thyself for thyself, and no other thing, I seek always and in all things, with all my heart and veins, with crying and groaning, with continual labour and grief. What then wilt thou finally render me? if not thyself thou renderest nothing. If thou givest me not thyself thou givest nothing. If I find thee not I find nothing, By no means dost thou reward me, but heavily afflict me; for before I sought thee I hoped at length to find and retain thee, and by this delightful hope I was sweetly comforted in all my labours. But now, if thou shalt deny me thyself, whatever else thou mayest give, being disappointed of such a hope, not for a short time but for ever, shall I not always languish with desire, mourn with languishing, sorrow with mourning, wail and weep with sorrow, because I shall ever remain empty and unsatisfied. Shall I not grieve inconsolably, complain unceasingly, be vexed interminably? This is not thy way, O best, most gracious, most loving God. It agrees not with thee, it befits not thee. Grant, therefore, O my most blessed God, that in the present life I may ever love thee for thyself above all things, seek thee in all things, and at length, in the life to come, find and possess thee for ever.

Intercession.

For the wounded in spirit, vexed in soul and perplexed, for the dying, sick, those taking medicine, for captives, pri-

soners, the condemned to death, for the needy, oppressed, desolate, for strangers, orphans, widows, for those pregnant, in labour, for infants, for those who travel, sail, journey, for those under any danger, specially for those who pray not.

Repentance.

Contrition, bitterness of soul, compunction of heart, a spirit broken, contrite, godly sorrow. grief of heart, indignation.

Confession, acknowledgment, deprecation of past sin and future punishment. 1. All have sinned. If thou, Lord ← Who shall stand? No flesh shall be justified. He cannot answer one of a thousand. 2. Hast thou made anything in vain? 3. God hath granted repentance unto life. A place is left for remission, if a sin-offering lies at the door. There is yet hope, there shall be no more occasion of offence. Ezek. xviii. 3.

As if a city of refuge, a second plank, God indeed solicits by proclaiming, by complaining, by adjuring, by waiting, by promising of paradise to innocence, the kingdom of heaven to repentance, by threatening except ye repent.

Prayer, Fasting, Alms, } sacrifice for { soul, body, goods,

conquers the devil, the flesh, the world, overcomes for God, for ourselves, for our neighbour.

Confession of Sins.

1. Behold me, O Lord, behold me, the greatest, worst, most wretched sinner. And what shall I say now, or wherein shall I open my mouth? What shall I answer sins I myself have done? I will recount all my sins in bitterness of soul. O Lord, by these things men live, and in all these things is the life of my spirit; so wilt thou recover me and make me to live.

Behold in my peace I had great bitterness. Like the young of the swallow will I chatter, I will mourn like a dove. But I entreat thee, O Lord, by all thy mercies, that thy most just indignation and anger may be turned away from me. Because I have sinned, have sinned grievously, and often have sinned against thee.

2. O Father of mercies, I entreat thee, by the bowels of thy mercies, despise me not, an impure worm, a dead dog, a corrupting corpse. But look on me, O Lord, with those eyes with which thou lookedst on Magdalen and the thief, Peter in the hall, the robber on the cross, that I may weep with Peter, confess thee with the robber, love thee with the Magdalen, love thee much, very much, having very much forgiven.

Spare, I beseech thee, O Lord, spare, spare one that repents, that remembers his sins with bitterness, that is angry with himself for his allowed sins, that remembers and cleaves to thy most bitter passion. Spare me, O Lord, be favourable, have mercy on me, for it is not difficult to thy power, nor unbefitting thy justice, nor unusual to thy grace.

3. Have I then, for onions and garlic, forsaken the bread of angels; have I, for the husks of the swine, left my father's table? O wretched, foolish man that I am, who has bewitched me that I should be so senseless?

Oh, if only thou wilt receive me, my full desire is to return, for it was better with me then than now. Covered then with confusion, and not worthy to name, or to call upon, nor in my heart to think upon, thy name, but for thy natural goodness; yet trusting therein, suppliant, humble, prostrate, I return to thee, nor entreat that thou shouldest do aught but what thou hast done oftentimes, and still doest most willingly, and which unless thou shalt do again and again, no flesh shall abide, no one shall endure.

Have mercy on a sinner, a very great sinner, and who therefore needs very great mercy, and thine is very great, and reacheth even to the heavens, and delivers from the lowest hell. It is wonderful. Make thy mercy wonderful towards me. Wouldest thou glorify it greatly, extend it to me. Where has it been or will it be more glorified in the pardon of any sinner? May the Spirit of truth teach me the truth.

4. To thee, O Lord, I make confession, because if I would I cannot hide my sins against thee, they are many, great, and heavy. I profess that I also grieve, which thou too also knowest. But that I have sinned much more than my grief, which I feel in bewailing my sins. I need such a grief, I need it plainly. I am far from grieving as is due. I can sin much, I cannot grieve much.

My leanness, my leanness, woe is me. I cannot do much, but I desire much. Would that I had that grief, would that I had a greater, but I cannot obtain it for myself. I am dried up like a potsherd, woe is me! Thou, Lord, increase what I have, supply what I have not, a fountain of tears, a melted heart, groanings that cannot be uttered.

Meanwhile, since my mind is willing, accept me according to what I have, not according to what I have not. I will continue it since I cannot deepen it through all the years of my life.

5. So often backsliding, with what face, with what courage, can I now return? with none. For ashamed and covered with confusion, I move, I sit, I lie. I durst not do it, but must despair altogether, were not hope left. What is my hope? that thou wilt extend thy mercy, even to seventy times seven, for this rule thou hast commended to us; to us that we should practise it among ourselves, and that thou shouldest not practise the same, but thou wilt do it and much more. Far be it that thou shouldest desire more perfection to be in us than there is in thee, that thou shouldest will us to forgive until seventy times seven, and thyself be unwilling, for thy mercy surpasses ours as far as thou surpassest us.

Trusting then to thy mercy that pardons at least four hundred and ninety times, stand-

ing afar off and most submissively and humbly smiting that which does not enough smite me, my heart, I say again and again, be merciful, O Lord, to me a sinner, to me a most miserable sinner, to me the chief of sinners. O thou to whom prayer is never made without hope of pardon.

6. But should he be propitious, and thou not grieve, I desire it not. For I grieve indeed, yet I fear not enough; I would desire that it were more, I would rejoice if it were more. I grieve that it is not more, and who shall grant me that I may be able to do it more and more. It is not in my power. It is in my power to pray that it may be more, to wish that it may be more. To will is present with me, but to perform I find not. Do thou grant it, O Lord. It is in thy power. Thou canst turn flint into standing waters; give a fountain of tears to my head. May the heavens rain dew from above, and water the drought of my wilderness.

Grant me, Lord, this favour: no gift would be more grateful to me. Not many riches, not even the best earthly things, as if thou wert to grant me tears. Such as of old thou didst vouchsafe to David or Jeremiah, to Magdalen or Peter, which thou mayest put into thy bottle, which thou mayest note in thy book. Grant me at least some of the tears of thy Christ, which in the days of his flesh he shed abundantly. O grant me of them.

What are the things which are wanting to me in myself abound for me in him.

Short Prayer after Confession.

O Christ, my Saviour, would that I may die, sooner than utterly offend thee. O Christ, my Saviour, O my Saviour.

O Lord, may a new course of life prove that a new spirit hath come upon me, for true repentance is a new life; and the true confession to repent without ceasing, by keeping a perpetual sabbath from sin and its occasions, fuel and danger. For as repentance destroys former sins, so do fresh sins repentance.

An opening Prayer.

O God, my heart is fixed. Psalm cviii. 1. But, Lord, I fear lest mine should not be so. I desire it certainly, and grieve if it be not. Dispose, O Lord, and prepare me. Increase my disposedness, and supply to me preparedness. May I cast my sins behind me, that they may not be before thee.

Caution before preaching, from Fulgentius, B. 1.

Let the preacher labour that he may be heard willingly, intelligently, and obediently. And let him not doubt that he will do this rather by the devotion of his prayers, than by the skill of his speech. By praying for himself, and those whom he is to address, let him be a pleader before he is a teacher. And approaching devoutly before he speak with his tongue to God, let him raise to him a thirsting soul, that he

may dispense what he has thereby drunk in, and pour forth that wherewith he has been filled.

Therefore I cease not to request of our true Lord and Master, that he would grant me such things, whether by the oracles of his scriptures, or by the discourse of brethren, or by the inward and sweeter teaching of his inspiration, as I may in such sort unfold and so affirm, that in my statements and arguments, I may ever cleave to the truth. Of him who is the truest and truth I request to be taught many more things I know not, from whom I have received the few things that I know. I ask him that his mercy preventing and following me, he would teach me whatever things profitable to be known, I know not. That he would keep me in the truths which I already know, that wherein as a man I am deceived, he would correct me, that wherever I hesitate in truth he would strengthen me and save me from things false and hurtful, and make to proceed from my mouth what may first be grateful before the truth himself; and also be acceptable to all the faithful, through Jesus Christ our Lord and Saviour.

The means of meditations before Penitential Prayers.

Thou art troubled for many things, but one thing is needful. Luke x. 41. We will give ourselves to prayer and the ministry of the word. Acts vi. 4. Watch therefore and pray always, that ye may be counted worthy to escape the things that are coming to pass. Luke xxi. 36.

Through all thy life, love God and call on him for safety. Humble greatly thy spirit, since fire and worm are the punishments of ungodly flesh. A man can receive nothing unless it be given. John iii. 27.

If he prayed who was without sin, how much more ought a sinner to pray.—*Cyprian.* God is a listener to the voice and not to the heart. More is done by groans than discourses. —*Augustine.* Christ therefore groaned inwardly, that he might give us an example of groaning. —*Arnobius.* God needs not that we be suppliant, or loves that we be abased. This is our profit and has respect to our advantage. — *Arnobius.* Prayer ascending, mercy descends.—*Augustine.*

The grace of God is richer than prayer. God ever gives more than is asked for. God bids you to ask, and teaches how you should ask, and promises what you ask, and it displeases him if thou dost not ask, and still askest thou not?

Prayer is a summary of faith, an interpreter of hope. Not by steps but by prayer do we come to God. Faith pours out prayer, and faith is founded in prayer. Continue, therefore, to labour in prayer, always to pray and not to faint, in spirit and in truth.

The means of Meditation before Intercession.

Thanks be to God for his unspeakable gift. The apostle calls it an unspeakable gift of

God when many help each other mutually in offices of love, and pray for each other, and render thanks.

But God forbid that I should sin against the Lord, in ceasing to pray for you before him. In the present world we know that we can be assisted by prayers, but when we shall stand before the judgment-seat of Christ, neither Job, nor Daniel, nor Noah can pray for us, but every one bears his own burden.

The Spirit maketh intercession for us with groanings which cannot be uttered. The Spirit requires for us groanings unutterable. Is thy Spirit or mine unutterable, which often is none at all, often cold? But because there is no day, no moment in which God is not entreated by saints, by one more fervently, by another more coldly, and because all form, as it were, one dove, hence proceed unutterable groanings; namely, from all the groans in common which profit all who are placed in the body of the church.

He who prays for others labours for himself. If thou prayest for thyself only, thou only wilt pray for thyself. If thou prayest for all they will pray for thee.

Means of Meditations before Thanksgiving or Blessing.

Praise is not seemly in the mouth of sinners. It is good before the saints. Let all thy works praise thee, O Lord, and thy saints bless thee.

Blessed is he that knoweth the joyful sound. All sacrifice is too little for a sweet savour unto thee. Woe to them that are silent to thee, O Lord, since even those who speak most, are mute. It reaches not thy works, it has more of silence and seems to proceed from the mouth of sucklings.

As your mind was to wander from God, returning doubly seek him. As before in sins, so now let us abound in good works, in the praises of God.

Prayer before blessing.

Grant me, O Lord, to have space for repentance and for thy praises.

Advices and Meditations preparatory to the Evening elevation of the mind to God.

In war there is the trumpet of the onset suited for action. The trumpet of retreat to recal the wanderers. Thus, the soul of man as it is to be roused in the morning, so at evening, as if by a trumpet of retreat, should be recalled to itself and its leader. By search, inquiry, and self-examination: by prayers and thanksgivings.

Self-examination.

A good man prefers to know his infirmity rather than to know the foundations of the earth and the summits of the skies.—*Augustine.* But this knowledge of his infirmity is not gained but by diligent search, without which the soul is for the most part blind, and with respect to itself sees nothing.

There are in the soul many

hiding-places and many retreats, &c.—*Cicero.* Thou must seize upon thyself before thou canst amend thyself.—*Seneca.* An unknown sore grows worse and is without cure.

The heart is deceitful above all things. The whole man is covered with a thousand foldings, therefore take heed to thyself.

And this is mainly to be inquired what thou hast done, spoken, read, written this day, that befits a Christian priest, parent, &c. confirms faith, hope, obedience; increases knowledge: or the government of mind or body; that works out salvation, thine own—that of others.

We see God himself closing each day of the first creation, no otherwise than by a review of the works of each day, and he saw that they were good. Gen. i.

Cato, as also Pythagoras, required from himself an account of his daily business.—*Cicero.*

Ausonius from Pythagoras.—Nor let thine eyes decline in pleasant sleep until thou hast recounted all the acts of the long day. King David at the close of the day meditated and sought out his spirit.

In this judicial and nightly examination be careful not to shew thyself an advocate of sins, but a judge. And say in the tribunal of thy mind, say with grief and indignation, I acknowledge mine iniquity, O Lord, who will set scourges over my thoughts and not spare my sins. If we would judge ourselves, we should not be judged. 1 Cor. xi. 31.

Prayer is the guardian of the sleeping, the confidence of the waking.—*Gregory Nyssen.* Nor do we count him safe who has not been protected by the arms and guard of prayer. Rightly therefore does Rabbi J. say, defer not repentance till to-morrow. Behold, the hope of fruit and salvation will be deceptive for ever, unless thou shalt have rescued thy soul this night.

And if an examination of this sort be made through some days, or at least for one month, with penitence, it will suffice to begin a perfect habit of virtue.

Morning Hymn.[1]

Glory to God in the highest, and on earth peace; good will to men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou only art holy, thou only art the Lord, O Jesus Christ, with the Holy

[1] This morning hymn is from the Alexandrine manuscript. The evening is added as ancient also. See Usher's "De Symbolo," pp. 41, 43. It is perhaps the hymn mentioned by Pliny, which the Christians were accustomed to sing by turns to Christ as to God.

Ghost, in the glory of God the Father. Amen.

Evening Hymn.

O blessed, cheerful light of the sacred glory of the immortal, heavenly, holy and blessed Father, Jesus Christ: since we have arrived at the setting sun and behold the evening light, we praise the Father, the Son and the Holy Spirit of God.

Thou art worthy at all times to be hymned by holy voices, O Son of God, the giver of life. Wherefore the world glorifieth thee.

Monostrophe on Christ crucified.

Enough of trifling song,
O muse, the chords reverse,
And seizing now the lyre,
Awake a holy song,
To the king, the crucified.
O unexhausted, boundless store of wonders,
How first shall I address thee.
I wish to speak a riddle unto mortals,
And blessed angels, both unspeakable:
How, being God, thou hast died.
I wish to speak the depths unsearchable
Of mercy; how as a ransom for his foes
The Father gave his Son.
I wish to speak aloft
The glorious triumph of the three days corpse,
And hades captive led,
And death by death subdued.
But Calvary's mountain murmurs round me,
And my ears are filled with a heavy sound
Of destroyers and destroyed.
Look up my eyes unto the hills,
Who hangs in the midst of three,
But how unlike the others
Stretched on the four-fold wood,
His lowly head mildly reclining.
The sacred strength of his arms extending,
With cruel nails pierced here and there,
O wretched man, dost thou unmoved behold.
Weep largely, rend thy garment,
And smite thy breast, and pluck thy hair,
And be thy bowels troubled.
Seest thou him not all purple,
Conspicuous, not with a flame of Tyrian dye,
But with dropping blood;
Part from his temple,
Circled round with sharply biting thorns;
Part from his limbs,
Deep furrowed with sharp embraces of the scourge;
Open, open the gates of thine eyes,
Unloose the fountains of thine eyelids,
Moisten, bedew the earth,
With him so freely shedding his own blood.
To shed some drops of tears, what hinders thee, O mortal.

A MANUAL OF DIRECTIONS FOR THE SICK,

WITH MEDITATIONS AND DEVOTIONS

OF

LANCELOT ANDREWS,

FORMERLY BISHOP OF WINCHESTER.

TRANSLATED OUT OF GREEK MSS. OF HIS PRIVATE DEVOTIONS,

BY RICHARD DRAKE. B. D.

EXTRACT FROM DR. RICHARD DRAKE'S PREFACE TO HIS TRANSLATION, PUBLISHED IN 1674.

THE original MSS. in the Greek having been in his possession, Dr. Drake says to the Christian Reader respecting it—'Had you seen the original manuscript, happy in the glorious deformity thereof, being worn with his pious hands, and watered with his penitential tears, you would have been forced to confess that book belonged to no other than pure and primitive devotion....I resolved not to engross to my own private use and benefit what I was confident

would be most serviceable and welcome to the church of God.'

Dr. Drake then states that 'the matter, form, and phrase of his devotions are all borrowed from the Sacred Scriptures, the Holy Fathers, and the Primitive Liturgies.'

There is a great want of arrangement in the work, unavoidable, I apprehend, from the way in which it came to the first Editors. It has been endeavoured to remedy this, as far as practicable, by suitable headings and occasional sentences of connection.

EXTRACT FROM DR. DRAKE'S ADDRESS TO THE CHRISTIAN READER.

After alluding to an imperfect edition that had been printed, Dr. Drake says:—

'I give you this as his genuine issue, which I am the rather induced to believe so, not only by the internal arguments, the spirit and genius, the method and piety thereof, but also the external testimony and conveyance of it to us as his, under the fair hand of his amanuensis, from which, collated with another manuscript and that in print, I give you this corrected.

'That it was conceived and used by him in his ordinary visitation of the sick, when he was vicar of St. Giles', Cripplegate, though I take it for no good topic to gain your entertainment of it by, yet this persuasion it may happily beget, that all the business of a parish priest is not confined to the pulpit, but that there is other business, if the people could think on it, wherein to employ men of that profession: which, if so well attended as it ought, we should not

hear of so many scandalous complaints against a lazy clergy, nor be so much infested by sacrilegious intruders into our sacred office.

'Your pardon, if I tell you what I mean, not in mine own, but his expressions who knew better what belonged to the court of conscience.

'I take it to be an error, to think the fruits of repentance, and the worth of them, to be a matter any common man can skill of well enough; needs never ask St. John or St. Paul, what he shall do; knows what he should do as well as St. Paul or St. John either: and that it is not rather a matter wherein we need the counsel and direction of such as are professed that way. Truly it is neither the least nor the last part of our learning, to be able to give an answer and direction in this point; but therefore laid aside and neglected by us, because not sought after by you. Therefore not studied but by very few, *quia nemo nos interrogat*, because it is grown out of request quite.

'We have learned, I know not where, a new, shorter course, which flesh and blood better likes of. To pass the whole course of our life, and in the whole course of our life, not to be able to set down, where, or when, or what we did, when we did that which we call repenting. What fruits there came of it, what those fruits might be worth. But even a little before our death, (and as little as may be,) not till the world hath given us over, then, lo! to come to our *quid faciemus*, to ask what we shall do, when we are able to do nothing: and then must one come, and, as we call it, speak comfortably to us, that is, minister to us a little *divinity laudanum*, rather stupefactive for the present,

than doing any sound good, and so take our leaves to go meet with *ira ventura*.

'This way, this fashion of repenting, St. John knew it not; it is far from his *fructus dignos*. St. Paul knew it not; it is not far from his *opera digna*. And I can say little to it, but I pray God it deceive us not. It is not good trying conclusions about our souls. See Bishop Andrews' eighth sermon of Repentance and Fasting.

'This I take for so fair an item to a tender and pious Christian, as I doubt not of diverting him thereby from deferring the making of his accounts even with heaven, till the cross or bed of sickness call upon him. Sure that is no time or place to contest with two such enemies as are infirmities and sin; and an age is too short a time to provide ourselves in for eternity.

'With this protest and caveat against this unchristian course and fashion of the world, I commend this to you as your *vade mecum*, and as your faithful friend and counsellor, which, though it speak in special to the sick, will be found, upon serious thoughts, to be serviceable to all estates and conditions whatsoever, whether in sickness or health, prosperity or adversity; making in us such deep impresses of the divine excellence and our humane frailty, as must needs force us from the cobweb comforts of this, to the desire of enjoying those more solid and immutable in a better world, in the expressions and with the longing of the royal prophet. My soul is athirst for God, yea even for the living God. When shall I come to appear before the presence of God? Psalm xlii. 2.'

This address is dated April 21, 1648.

A MANUAL FOR THE SICK.

Set thine house in order, for thou shalt die. 2 Kings xx. 1. Isaiah xxxviii. 1.

Is any sick among you? Let him call the priests of the church, and let them pray over him. And the prayer of faith shall save the sick, and the Lord shall raise him up. And if he have committed sins, they shall be forgiven him. James v. 14, 15.

Inquiries to be made concerning the Parties.

1. Sex. 2. Age. 3. Condition of life. Whether, 1. Learned, instructed. 2. Sound in mind, memory. 3. The sense of hearing perfect. Whether, 1. Patient or unquiet; 2. Cheerful or deject. If, being well, he found comfort, in hearing, reading, repeating particulars. Whether any material point whereof to be admonished. To take occasion out of his own words.

General Considerations of the Mortality of Man.

What man is he that liveth, and shall not see death. Psalm lxxxix. 48.

It is appointed to men once to die. Heb. ix. 27.

I am a stranger with thee, and a sojourner, as all my fathers were. Psalm xxxix. 14.

Here we have no continuing city. Heb. xiii. 14.

The night cometh, when no man can work. John ix. 4.

If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. Eccl. xi. 3.

Comfortable Scriptures to be used to the Sick Party.

The mountains may remove, and the hills may fall down, but my mercy shall not depart from thee, nor the covenant of my peace come to nothing, saith the Lord, that hath compassion on thee. Isaiah liv. 10.

Heaven and earth shall pass, but my word shall not pass. Matt. xxiv. 35.

All the promises of God are in him Yea and Amen. 2 Cor. i. 20.

In whom we have most great and precious promises, that we should be partakers of the divine nature. 2 Peter i. 4.

I have heard Ephraim lamenting thus, Thou hast corrected me, and I was chastised, as an untamed heifer. Convert thou me, and I shall be converted: for thou art the Lord my God. Surely after that I had converted, I repented; I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Since I spake to him, I still remembered him; therefore my bowels are troubled for him. I will surely

have compassion on him, saith the Lord. Jer. xxxi. 18—20.

I will visit their offences with the rod, and their sin with scourges: nevertheless, my mercy will I not utterly take from him, nor suffer my truth to fail. Psalm lxxxix. 32.

My son, refuse not the chastening of the Lord, neither be grieved with his correction. For the Lord correcteth him whom he loveth, even as the father doth the child, in whom, for all that, he delighteth. Prov. iii. 11, 12.

Behold, blessed is the man whom God correcteth; therefore refuse not thou the chastening of the Almighty. For he maketh the wound, and bindeth it up; he smiteth, and his hands make whole again. He shall deliver thee in six troubles, and in the seventh the evil shall not touch thee. Job v. 17—19.

Forget not the consolation that speaketh unto you as unto children. My son, despise not the chastening of the Lord, neither faint when thou art corrected of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If you endure chastening, God offereth himself unto you, as to a son: for what son is he whom the Father chasteneth not? If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not sons. Moreover, we have had the fathers of our bodies, who corrected us, and yet we gave them reverence; should we not much rather be in subjection to the Father of spirits, that we might live? For they, verily, for a few days chastened us after their own pleasure, but he chasteneth us for our profit, that we might be partakers of his holiness. Now, no chastening for the present seemeth joyous, but grievous; yet afterwards it bringeth the quiet fruit of righteousness to them who are thereby exercised. Wherefore lift up the hands that hang down, and the weak knees. Heb. xii. 5—12.

And ye now are in sorrow, but I will see you again, and your hearts shall rejoice, and your joy shall none be able to take from you. John xvi. 22.

For a little while have I forsaken thee, but with great compassion will I gather thee. For a moment, in mine anger, I hid my face from thee, but with everlasting mercy will I have compassion on thee, saith the Lord thy Redeemer. Isaiah liv. 7, 8.

Modicum et videbitis me. John xvi. 16.

Blessed is the man whom thou chastisest, O Lord, and teachest him in thy law; that thou mayest give him rest in the days of evil. Psalm xciv. 12, 13.

But when we are judged, we are chastened of thee, that we should not be condemned with the world. 1 Cor. xi. 32.

They that sow in tears shall reap in joy. Psalm cxxvi. 6.

The Lord hath chastened and corrected me, but he hath not given me over unto death. Psalm cxviii. 18.

My brethren, count it exceeding joy, when ye fall into divers afflictions; knowing that the trial of your faith bringeth forth patience. And let pa-

tience have her perfect work, that ye may be complete, entire, lacking nothing. James i. 2—4.

Blessed are they that mourn, for they shall be comforted. Matt. v. 4.

When I am weak, then am I strong. 2 Cor. xii. 10.

Thou, Lord, upholdest all such as are falling, and liftest up those that be down. Psalm cxlv. 14.

Thou healest the broken in heart, and givest medicine to heal their sickness. Psalm cxlvii. 3.

My flesh and my heart faileth; but be thou the strength of my heart, and my portion for ever. Psalm lxxiii. 25.

As mine outward man doth wear and decay, so let mine inward man renew daily. O let this light affliction, which will quickly be over, cause unto me a far more excellent and eternal weight of glory. 2 Cor. iv. 16, 17.

Several Duties recommended to the Sick.

Prayer. — Pray unto the Lord, if haply this may be forgiven thee. Acts viii. 22. For this cause shall every one that is godly make his prayer unto thee. Psalm xxxii. 6.

Alms.—Blessed is the man that considereth the poor and needy. Psalm xli. 1. By mercy and truth are sins cleansed and forgiven. Prov. xvi. 6. Break off thine unrighteousness by mercy to the poor. Dan. iv. 24. They shewed the garments which she had wrought with her own hands. Acts ix. 39.

Five Maxims.

1. Except ye repent, ye shall all likewise perish. Luke xiii. 5. 2. Without faith it is impossible to please God. Heb. xi. 6. 3. If I have all faith, and no love, it profiteth me nothing. 1 Cor. xiii. 2. 4. We are saved by hope. Rom. viii. 24. 5. Hope thou in the Lord, and be doing good. Ps. xxxvii. 3.

And they shall come forth, that have done good, to the resurrection of life. John v. 29. Make you friends of the unrighteous mammon, that, when you must hence, they may receive you into everlasting tabernacles. Luke xvi. 9. Zaccheus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. Luke xix. 8.

PROPOSITIONS AND INFERENCES TO BE MADE TO THE SICK.

Concerning the Wisdom and Providence of God in Ordering of all Afflictions in General, and this *in Special.*

1. You are persuaded that no sickness or cross cometh by chance to any. 2. But you believe that it is God who sendeth them, without whose providence they fall not on us. 3. You acknowledge God to be most wise, and to suffer nothing to befall us, but when it is expedient it so should. 4. Therefore, God having sent this his visitation to you at this time, that it is expedient for you thus to be sick.

Say, I know, O Lord, that thy judgments are just, and that thou of very faithfulness hast caused me to be troubled. Psalm cxix. 75.

Concerning the Fatherly Affection and Love of God.

1. You know and confess, that God to all, but to Christian men especially, carrieth the affection of a father toward his children. 2. You know also, that a father, whether he maketh much of his child, or whether he chasten him, continueth a father in both; and loveth him in the one, no less than in the other. 3. Think the same of God, as touching yourself; that while he gave you good days, he loved you; and that now he sendeth you some evil, he loveth you also, and would not have sent this evil, but to be a cause unto you of a greater good; that being called home thereby, you might be at peace with him.

Say, Before I was troubled, I went wrong; but now shall I learn thy word. Ps. cxix. 67.

Concerning the Patience and Thankfulness required in the Sick.

1. You are not only to take it patiently. I held my peace, and opened not my mouth, because it was thy doing, Psalm xxxix. 9. It is the Lord, let him do what seemeth good in his eyes, 1 Sam. iii. 18.—2. But even to give him thanks for it, as for a wholesome medicine: The Lord hath given, and the Lord hath taken away: as it pleaseth the Lord, so is it come to pass: blessed be the name of the Lord, Job i. 21. I will take this cup of salvation, and give thanks to the name of the Lord, Psalm cxvi. 12. 3. Especially for that we, in the time of our health forgetting him, yet he is so merciful, that he giveth us not over with the world; but for all we have oft grieved his Holy Spirit, and fallen from grace, he visiteth us again, and offereth it afresh unto us. 4. That if his will had not been to shew mercy by this chastisement, he could and would have suddenly taken you away with a quick destruction; and not have given you this time to bethink yourself, and to seek and sue to him for grace.

Say, When I am judged, I am chastened of the Lord, that I might not be condemned with the world. 1 Cor. xi. 32. God's very punishment is a part of his mercy. Psalm lxxxix. 32. It is a great mercy of the Lord that we are not suddenly consumed. Lam. iii. 22. For giving you a time and space. Rev. ii. 21. O tarry thou the Lord's leisure; be strong, and he shall comfort thine heart, and put thou thy trust in the Lord. Ps. xxvii. 16. O cast thy burden upon the Lord, and he shall refresh thee, and shall not suffer the righteous to fail for ever. Psalm lv. 23. O put your trust in him alway, ye people: pour out your hearts before him, for God is our hope. Psalm lxii. 8. He will not always be chiding, neither keepeth he his anger for ever. Psalm ciii. 9. In his wrath he will remember mercy. Hab. iii. 2. Heaviness may endure for a night, but joy

will come in the morning. Ps. xxx. 5. For a little while have I forsaken thee, but with great compassion will I gather thee. For a moment in mine anger I hide my face from thee, but with everlasting mercy have I had pity on thee, saith the Lord thy Redeemer. Isaiah liv. 7, 8.

Concerning the contrition and repentance of the sick.

Do you acknowledge yourself not to have lived so well as you ought, but to have sinned, done amiss, and dealt wickedly? Do you call to mind the years of your life spent amiss in the bitterness of your soul? Do you desire to have your mind illuminated by God, touching those sins you never knew, or which you once knew, but have now forgotten, that you may repent of them? 1. Do you desire to feel greater sorrow in your soul for your sins committed than you do? 2. Would you be glad if you did feel it? 3. And are you grieved that you feel it not, that you are no more grieved! Be there, or is there any special sin that doth lie heavy on your conscience, for the which you need, or would require the benefit of private absolution?

Say, Thou with rebukes dost chasten man for sin, and makest his beauty consume as a moth fretting a garment. Ps. xxxix. 12. There is no health in my flesh, by reason of thy wrath, neither is there any rest in my bones, by reason of my sin. Ps. xxxviii. 3. Lord, be merciful unto me, heal my soul, for I have sinned against thee. Ps. xli. 4. Lord, I confess my wickedness, and am sorry for my sin. Ps. xxviii. 18. I call to mind the mis-spent years of my life in the bitterness of my soul. Isaiah xxxviii. 15. My mis-deeds have prevailed against me, O be thou merciful unto my sin. Ps. lxv. 3. For thy name's sake, O Lord, be merciful unto my sin, for it is great. Ps. xxv. 10. O remember not the offences and frailties of my youth, but, according to thy mercy think thou upon me, O Lord, for thy goodness, (Ps. xxv. 6.) namely, O Lord, and specially in ——, be merciful unto me. Herein the Lord be merciful unto his servant. 2 Kings v. 18. O Lord, lay not —— to my charge. Acts vii. 60. If thou, Lord, be extreme to mark what is done amiss, O Lord, who may abide it? Ps. cxxx. 3. O enter not into judgment with thy servant, for no flesh is righteous in thy sight. Ps. cxliii. 2. My confusion is daily before me, and the shame of my face hath covered me. Ps. xliv. 16. My heart is disquieted within me, and the fear of death is fallen upon me. Fearfulness and trembling are come upon me, and an horrible dread hath overwhelmed me. Ps. lv. 4, 5. The Lord is nigh unto them that are of a contrite heart, and will save such as are of an humble spirit. Ps. xxxiv. 17. A broken and contrite heart, O Lord, wilt thou not despise. Ps. li. 17.

Repent you of these your sins, that is, 1. Have you a purpose to judge yourself for them, if you live? 1 Cor. xi. 31. 2. And to inflict upon

yourself punishment for committing them according as you shall be directed? 2 Cor. vii. 11. Lev. v. 18. 3. Are you resolved, if God send you life hereafter, to amend and live more carefully, and to avoid both those means and occasions that may provoke you to sin again, and those signs and marks which testify you delight in it? 4. Do you holily promise thus much in the presence of God, his grace aiding you? 5. Do you desire, if God send you health again, to be speedily put in mind thereof?

Turn us, then, O God our Saviour, and let thine anger cease from us. Ps. lxxxv. 4.

Concerning the belief of the sick person.

Believe you the Christian creed or confession of our most holy faith, once delivered to the saints? Believe you that you cannot be saved except you do believe it? Are you glad in your soul, and do you give God hearty thanks, that in his faith you were born, have lived in it, and now shall die in the same? Do you yourself desire, and do you wish us to desire at the hands of God, that this faith may not fail you, until the hour, and in the hour of death? If your sense fail you, or if the pain of your disease, or weakness otherwise, so work with you as it shall happen you with your tongue to speak ought otherwise than this your faith or religion would—do you renounce all such words as none of yours, and is it your will we account of them as not spoken by you? Is there in your mind any scruple touching any matter of faith or religion?

Say, Lord, I believe, help thou mine unbelief. Mark ix. 24.

Concerning the sick parties, forgiving offenders against him.

Do you forgive them that, any manner of way, have offended you, as freely as you would be forgiven at God's hand? Do you likewise desire of God that he would forgive them? That amends, which they are bound to make you, in that they have offended you, are you content to remit them also? Are you willing that so much be shewed them from you, that you have forgiven them freely and fully, and desire God to do the like?

Say, Father, forgive them, they knew not what they did. Luke xxiii. 34. O Lord, lay not these sins to their charge. Acts vii. 60.

Concerning the sick parties—desire of forgiveness from them whom he hath offended.

You yourself, living in the world, it cannot be but some you have offended, do you desire that all such as you have offended would pardon and forgive you? Do you remember, or call to mind any person or persons, in special, whom you have so offended? Will you that so much be signified to them in your name, that you desire them to forgive you? In as much as the offences against the seventh commandment of adultery committed with the

wife of another man, and against the eighth commandment, touching men's goods; and against the ninth, touching men's credits or good names, are not by God forgiven, unless restitution be made to the parties wronged, are you ready and willing to restore and make satisfaction to such as you have wronged, in thrusting in a child begotten by you, likely to deprive the true children of the party, and begotten by him, of a child's part and portion; and to such as you have wronged in their goods; and to satisfy those whom you have any way touched in their good name, and that without all fraud or delay? Can you call to mind any persons in particular whom you have so offended?

Prayers and expressions of the soul's affiance in God.

And now, Lord, what is my hope? truly my hope is in thee. Psalm xxxix. 8.

Thou that art the hope of all the ends of the earth, and of them that remain in the broad sea. Ps. lxv. 5.

Though he kill me, yet will I trust in him. Job xiii. 15.

Though I walk through the vale of the shadow of death, yet will I fear no evil. Psalm xxiii. 4.

Lord, thou knowest whereof we be made—thou rememberest that we are but dust. Psalm ciii. 14.

Call to mind we are but flesh—but a wind that passeth away and cometh not again. Psalm lxxviii. 40.

Remember, Lord, of what time I am—what our substance is, wherefore hast thou made all men for nought? Psalm lxxxix. 46.

Lord, consider my complaint, for I am brought very low. Psalm cxlii. 7.

Let my present misery more prevail to move compassion than my sinful life past to provoke thine indignation. Lord, how long wilt thou be angry with thy servant that prayeth. Psalm lxxx. 4.

Behold, I shew the lowliness of a suppliant; shew not thou to me the rigour of a Judge.

Ne quæso premat sententia judicis,
Quem sic submittit petitio supplicis.

O deliver not thine own inheritance over into the will of thine enemy. Psalm lxxiv. 20.

I am thine, O save me. Ps. cxix. 94.

I am thine, carest thou not that I perish? Mark iv. 38.

Behold, O Lord, how that I am thy servant, and the son of thine handmaid. Ps. cxvi. 14.

Thy unprofitable evil servant, yet thy servant. Matt. xviii. 32.

Thy lost unkind child, yet thy child. Luke xv. 24.

Though I have not shewed to thee the duty and affection of a son, yet do not thou cast from thee the natural kindness and compassion of a Father.

The commendation of the sick party to the blessed Trinity.

Into thine hands I commend myself, as unto a faithful Creator. 1 Peter iv. 19.

Receive, O Lord, thine own

image, not made by any strange god, but by thyself, the only true and living God. Despise not, O Lord, the work of thine own hands. Psalm cxxxviii. 8.

Lord, I am created to thine own image. Gen. i. 27.

Suffer not, O Lord, suffer not thine own image to be utterly defaced; but renew it again in righteousness and true holiness. Ephes. iv. 24.

Into thy hands I commend myself, for thou hast redeemed me, O Lord, thou God of truth. Psalm xxxi. 6.

Behold, O Lord, I am the price of thy blood, of thy most precious blood. 1 Cor. vi. 20.

Suffer not so great a price to perish; suffer not that to be cast away that thou hast so dearly bought. O Lord, thou camest down from heaven to redeem that which was lost. Luke xix. 10.

Suffer not that to be lost which thou hast redeemed. Behold, O Lord, thou art in the midst of us, thy name is called upon by us, (Jer. xiv. 9.) we are called by thy name (Dan. ix. 19.) Christians. For thy name's sake be merciful unto us. Ps. xxv. 10; lxxix. 9.

Spare thine own name in us, and do not, good Lord, so remember our sins, that by remembering them thou forget thine own name. Lord, we call upon thy name—there is no name under heaven whereby we can be saved, but only it. Acts iv. 12.

Though we be unfaithful, yet thou art true, and canst not deny thine own name. 2 Tim. ii. 13.

Into thy hands I commend myself as to my true and only Sanctifier. Lord, I have been the temple of thy Holy Spirit. 1 Cor. iii. 16.

Though it hath been polluted through my frailty, yet, O Lord, destroy it not, but dedicate it, hallow it anew, and sanctify it to thee; yet once again make an encenia of it.

Spare us, good Lord.

Spare thine own handy work—thine own image—thine own name—the price of thine own blood in us.

The good Lord be merciful to every one that prepareth his heart to seek the Lord God, the God of our Fathers, although he be not according to the cleanness of the sanctuary. 1 Chron. xxx. 18, 19.

Behold, O Lord, a bruised reed; break it not. Behold smoaking flax, and yet, O Lord, quench it not. Isaiah xlii. 3. Matt. xii. 20.

Profession of the Christianity of the sick party demonstrated in many special graces.

Lord, I have never denied thy name, but confessed it ever. And, in the confession and invocation of it, I desire to spend my last breath, and to depart this life. Lord, I have desired to fear thy name. Neh. i. 11.

My soul hath been desirous to long after thy commandments. Ps. cxix. 20.

Lord, I do acknowledge my wickedness, and am sorry (*cogitabo, anxius ero*, take thought) for my sin. Ps. xxxi. 18.

Lord, I believe, help thou mine unbelief. Mark ix. 24.

Lord, I hope verily to see the goodness of the Lord in the land of the living. Ps. xxvii. 15.

Let not this hope confound me nor make me ashamed. Ps. cxix. 116.

Lord, I freely forgive whomsoever I have aught against, those poor pence or mites they owe me. Matt. xviii. 28.

Lord, I held my peace, and opened not my mouth at thy chastisement, because it was thy doing, O Lord. Ps. xxxix. 10.

Lord, I seek thee, and thou never failest them that seek thee. Psalm ix. 10.

I come unto thee, and of them that come to thee thou castest none out. John vi. 37.

Nevertheless, though I am sometime afraid, yet put I my trust in thee. Psalm lvi. 3.

O Lord, in thee have I trusted, let me never be put to confusion. Ps. xxxi. 1; lxxi. 1.

Heads of Comfort to be administered from the consideration of God, of Christ.

God is a Creator (בורא), and so faithful. 1 Peter iv. 19. A Possessor or Owner. Gen. xiv. 19. (קונה). I am thine. Psalm cxix. 94. Part of thy possession. A Redeemer at large (ברך). Psalm cxxx. 7. A Redeemer (גאל), as of the same flesh and blood. Job xix. 25.

Christ is a Mediator between God and us, his priesthood and sacrifice. A Lamb. Between us and Satan, his kingdom and conquest. A Lion. Between us and sin, his innocency; between us and our concupiscence, his charity; between us and the punishment due to our sins, his passion and blood-shedding satisfaction; between us and our conscience, and the judgment of God, his advocateship; between us and our want of righteousness, his absolute and complete obedience; between us and our want of desert of the eternal reward, his merit; between us and our want of fervour in praying, his intercession; between us and our want of sorrow in repenting, his agony and bloody sweat. These recount, shew, offer, set between.

A Collection of Prayers out of the Psalter, suitable to the exigencies of the Sick.

O Lord my God, in thee have I put my trust, save me from them that seek after my soul, and deliver me. Lest he devour my soul, like a lion, and tear it in pieces, while there is none to help. Psalm vii. 1, 2.

The sorrows of death compassed me round about; the overflowings of ungodliness made me afraid. The snares of death overtook me; the pain of hell got hold upon me. Ps. xviii. 3, 4.

I have found trouble and heaviness, and I will call upon the name of the Lord. O Lord, I beseech thee, deliver my soul. Psalm cxvi. 4.

Hear my voice, O Lord, out of thy holy temple: let my complaint come before thee; let it enter even into thy ears. Send down from on high, and deliver me; take me out of my waters. Psalm xviii. 6, 16.

Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple; I am in misery, but he will think upon me. Turn again then to thy rest, O

my soul, for the Lord hath regarded thee. Ps. cxvi. 5—7.

My God, my God, look upon me, why hast thou forsaken me; and art so far from my health, and from the words of my complaint. O my God, I cry in the day-time, and thou hearest not; and in the night season also I have no audience. Yet thou continuest holy, O thou worship of Israel. Our fathers hoped in thee; they trusted in thee, and thou didst deliver them. They called upon thee, and were holpen; they put their trust in thee, and were not confounded. But thou art he that took me out of my mother's womb; thou wast my hope, when I hanged yet upon my mother's breasts. I have been left unto thee ever since I was born: thou art my God even from my mother's womb. O go not far from me, for trouble is hard at hand, and there is none to help me. Deliver my soul from the sword, my darling from the power of the dog. Save me from the lion's mouth; deliver me from among the horns of the unicorns. Psalm xxii. 1—5, 9—11, 20, 21.

For thy name's sake, O Lord, be merciful unto my sin, for it is great. O turn thee unto me, and have mercy upon me, for I am desolate and in misery. The sorrows of my heart are enlarged; O bring thou me out of my troubles. Look upon my adversity and misery, and forgive me all my sin. O keep my soul, and deliver me; let me not be confounded, for I have put my trust in thee. Ps. xxv. 10, 15—17, 19.

Unto thee do I cry, O Lord my strength; think no scorn of me, lest if thou make as though thou heardest not, I become like them that go down into the pit. Hear the voice of my humble petition when I cry unto thee, when I hold up my hands towards the mercy-seat of thy holy temple. Ps. xxviii. 1, 2.

O hide not thou thy face from me, nor cast thy servant away in displeasure. Thou hast been my succour: leave me not, neither forsake me, O God of my salvation. Psalm xxvii. 10, 11.

Withdraw not thou thy mercy from me, O Lord; let thy loving kindness and thy truth alway preserve me. For innumerable troubles are come about me; my sins have taken such hold upon me, that I am not able to look up; yea, they are more in number than the hairs of my head, and my heart hath failed me. O Lord let it be thy pleasure to deliver me; make haste, O Lord, to help me. As for me, though I be poor and in misery, yet the Lord careth for me. Thou art my Helper and Redeemer; make no long tarrying, O my God. Ps. xl. 14—16, 20, 21.

O Lord, my hope hath ever been in thee: I have said, thou art my God. My time is in thy hand, O deliver me, and be merciful unto me. Shew thy servant the light of thy countenance; and save me for thy mercy's sake. Psalm xxxi. 16—18.

Forsake not, O Lord my God; be not thou far from me. Haste thee to help me, O Lord God of my salvation. Psalm xxxviii. 21, 22.

Save me, O God, for thy name's sake, and deliver me in thy strength. Hear my prayer, O God, and hearken unto the words of my mouth. Psalm liv. 1, 2.

Hear my prayer, O God, and hide not thyself from my petition. Take heed unto me, and hear me, how I mourn in my prayer, and am vexed. Psalm lv. 1, 2.

Hear my crying, O God; give ear unto my prayer. From the ends of the earth will I call unto thee, when my heart is in heaviness. Ps. lxi. 1, 2.

O Lord, let me make my prayer unto thee in an acceptable time. Hear me, O God, in the multitude of thy mercies, even in the truth of thy salvation. Take me out of the mire, that I sink not; O let me be delivered from them that seek my soul, and out of the deep waters. Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me. Hear me, O Lord, for thy loving kindness is comfortable; turn thee unto me, according to the multitude of thy mercies. Hide not thy face from thy servant, for I am in trouble; O haste thee and hear me. Draw nigh unto my soul and save it; O deliver me. As for me, when I am poor and in heaviness, thy help, O God, shall lift me up. Psalm lxix. 13—19, 30.

But deal thou with me, O Lord God, according to thy name, for sweet is thy mercy. O deliver me, for I am helpless and poor, and my heart is wounded within me. I go like the shadow that departeth, and am driven away as the grasshopper. My knees are weak through fasting, my flesh is dried up for want of fatness. Help me, O Lord my God; O save me according to thy mercy. And men shall know how that this is thy hand, and that thou Lord hast done it. Psalm cix. 20—23, 25, 26.

O God, wherefore art thou absent from us so long? why is thy wrath so hot against the sheep of thy pasture? O think upon thy congregation, which thou hast purchased and redeemed of old. O deliver not the soul of thy turtle dove unto the multitude of thine enemies, and forget not the distressed of thy servants for ever. O let not the simple go away ashamed; but let the poor and needy give praise unto thy name. Ps. lxxiv. 1, 2, 20, 22.

Turn us again, O Lord God of Hosts; shew the light of thy countenance, and we shall be whole. Ps. lxxx. 3, 7, 19.

O forgive the offences of thy servants, and cover all their sins. Take away all thy displeasure, and turn thyself from thy wrathful indignation. Turn us then, O God our Saviour, and let thine anger cease from us. Wilt thou be displeased at us for ever, and wilt thou stretch out thy wrath from one generation to another? Wilt thou not turn again, and quicken us, that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation. Ps. lxxxv. 2—7.

Haste thee, O Lord, to deliver me; make haste to help me, O Lord. Ps. lxx. 1.

Up, Lord, why sleepest thou?

awake, and be not absent from us for ever. Wherefore hidest thou thy face, and forgettest our misery and trouble? For our soul is brought low, even unto the dust; our belly cleaveth unto the ground. Arise, and help us, and deliver us for thy mercy's sake. Ps. xliv. 23—26.

Bow down thine ear, O Lord, and hear me, for I am poor and in misery. Preserve thou my soul, for thou gavest it me: my God, save thy servant who putteth his trust in thee. Be merciful unto me, O Lord, for I will call daily upon thee. Comfort the soul of thy servant, for unto thee, O Lord, do I lift up my soul. For thou, Lord, art good and gracious, and of great mercy to all them that call upon thee. Give ear, Lord, unto my prayer, and ponder the voice of my humble desires. In the time of my trouble I will call upon thee, for thou hearest me. For thou, O Lord God, art full of compassion and mercy, long-suffering, plenteous in goodness and truth, O turn thee then unto me, and have mercy upon me; give thy strength unto thy servant, and help the son of thine handmaid. Shew some good token upon me for good, that they who love thee may see it and be glad, because thou, Lord, hast holpen me and comforted me. Ps. lxxxvi. 1—7, 15—17.

I cried unto the Lord with my voice; yea, even to the Lord did I make my supplication. I poured out my complaint before him, and shewed him of my trouble. When my spirit was in heaviness, thou knewest my path. I looked also upon my right hand, and, lo, there was none that could help me. I had no place to fly unto, and none was to relieve my soul. I cried unto thee, O Lord, and said, thou art my hope and my portion in the land of the living. O consider my complaint, for I am brought very low. Bring my soul out of prison, that I may give thanks unto thee; which thing if thou wilt grant me, then shall the righteous resort unto my company. Ps. cxlii. 1—8.

My eyes look unto thee, O Lord God; in thee is my trust, O cast not out my soul. Psalm cxli. 9.

O Lord God of my salvation, I have cried day and night before thee; O let my prayer enter into thy presence; incline thine ear unto my calling. For my soul is full of trouble, and my life draweth nigh unto hell. Lord, I have called daily upon thee, I have stretched out mine hands unto thee. Dost thou shew wonders among the dead, or shall the dead rise up again and praise thee? Shall thy loving kindness be shewn in the grave, or thy faithfulness in destruction? Shall thy wonderful works be known in the dark, or thy righteousness in the land where all things are forgotten? Unto thee do I cry, O Lord, and early shall my prayer come before thee. Lord, why abhorrest thou my soul? why hidest thou thy face from me? I am in misery, and like unto him that is at the point to die; even from my youth up thy terrors have I suffered with a troubled mind. Thy wrathful displeasure goeth over me, and the fear of thee

hath undone me. Ps. lxxxviii. 1, 2, 9—16.

Lord, I will call upon thee, haste thee unto me, and consider my voice when I cry unto thee. Let my prayer be set forth in thy sight as the incense, let the lifting up of my hands be as an evening sacrifice. Psalm cxli. 1, 2.

Lord, how long wilt thou be angry, and shall thy jealousy burn like fire for ever? O remember not mine old sins, but have mercy upon me, for I am come to great misery. Help me, O God of my salvation, for the glory of thy name; O deliver me and be merciful to my sins, for thy name's sake. Ps. lxxix. 5, 8, 9.

Lord, I stretch forth mine hands unto thee, my soul gaspeth unto thee, like a thirsty land. Hear me, O Lord, and that soon, for my spirit waxeth faint; hide not thy face from me, lest I be like unto them that go down into the silence. Psalm cxliii. 6, 7.

How long wilt thou forget me, O Lord, for ever; how long wilt thou hide thy face from me! How long shall I seek counsel in my soul, and be so vexed in my heart! How long shall mine enemies triumph over me? Consider and hear me, O Lord, my God; lighten mine eyes, that I sleep not in death. Psalm xiii. 1—3.

In my prosperity I said, I shall never be removed; thou, Lord, of thy goodness, hadst made my state so strong. Thou didst turn away thy face from me, and I was sore troubled. Then cried I unto thee, O Lord, and gat me unto my Lord right humbly. What profit is there in my blood, if I go down into the pit? Shall the dust give thanks unto thee; or shall it declare thy truth? Hear, O Lord, and have mercy upon me, O Lord, be thou my helper. Ps. xxx. 6—11.

I will cry unto God with my voice, even unto God will I cry with my voice, and he shall hearken unto me. In the time of my trouble I sought the Lord, my sore ran and ceased not, in the night season my soul refused comfort. When I am in heaviness I will think upon God; when my heart is vexed I will complain. Thou holdest mine eyes waking, I am so feeble that I can scarce speak. I have considered the days of old, and the years that are past. I call to remembrance my song, and in the night I commune with my heart, and search out my spirit. Will the Lord absent himself for ever, and will he be no more entreated? Is his mercy clean gone for ever? Is his promise come utterly to an end for evermore? Hath God forgotten to be gracious, and will he shut up his loving-kindness in displeasure? And I said, It is mine own infirmity, but I will remember the years of the right hand of the most High. Ps. lxxvii. 1—10.

O God, there is no strength in us, neither do we know what to do, but only we lift up our eyes unto thee. 2 Chron. xx. 12.

Lord, how long wilt thou look upon this? This thou hast seen, O Lord, hold not thy tongue then, go not far from me, O Lord. Ps. xxxv. 17, 22.

Save me, O God, for the

waters are come in, even unto my soul. Ps. lxix. 1.

Let God arise, and let his enemies be scattered; let them also that hate him flee before him. Ps. lxviii. 1.

Lord, it oppresseth me, answer for me, Isa. xxxviii. 14.

Thou shalt answer for me, O Lord, my God. Ps. xxxviii. 15.

Out of the deep have I called unto thee, O Lord; Lord, hear my voice. O let thine ears consider well the voice of my complaint. O let the sorrowful sighing of the prisoners come before thee, according to the greatness of thy power preserve thou those that are appointed to die. Ps. ciii. 1, 2. 12.

A Prayer to be used by the Priest, begging pardon of his own unworthiness, and acceptance of his Devotions for the Sick.

O Lord, it is a great presumption, that one sinner should dare to commend another to thy divine Majesty, especially the greater the less; and who would not fear to undertake it? But thy commandment it is, by thy holy apostle, when any is sick that the priests should be called for; that they should pray for the sick party, and that their prayers thou wilt receive, and save and forgive the sins of the party so prayed for. And now behold, O Lord, we that are no way meet, but unworthy, utterly unworthy, to sue for aught for ourselves, charity and compassion so binding us, are enforced to become suitors to thee for others; even, O Lord, for this thy servant, ready to depart this world. To thee we hope, to thee we desire, to thee we entreat and pray in all meek manner, and even from the bottom of our hearts. O Lord, that which justly thou mightest deny to our unworthiness, deny not, we beseech thee, to thine own gracious goodness. O Lord, forgive us our sins, our great and grievous sins, oft and many time committed; long, many years most wretchedly continued; so that we may be meet to pray for others, that so we may make our prayers unto thee in an acceptable time. Graciously look upon our afflictions. Pitifully behold the sorrows of our hearts. Mercifully forgive the sins of thy people. Favourably with mercy receive our prayers. Both now and ever vouchsafe to hear us, O Christ. Graciously hear us, O Christ. Graciously hear us, O Lord Christ.

A Litany for the Sick Person in danger of Death.

O God the Father of heaven, have mercy upon him; keep and defend him.

O God the Son, Redeemer of the world, have mercy upon him; save and deliver him.

O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon him; strengthen and comfort him.

O holy, blessed, and glorious Trinity, have mercy upon him. Remember not, Lord, his offences. Call not to mind the offences of his forefathers; but spare him, good Lord, spare thy servant, whom thou hast redeemed with thy precious blood,

and be not angry with him for ever.

From thy wrath and heavy indignation, the guilt and burthen of his sins, the dreadful sentence of the last judgment, good Lord deliver him.

From the sting and terror of conscience, the danger of impatience, distrust, or despair, the extremity of sickness, anguish, or agony, that may any way withdraw his mind from thee, good Lord deliver him.

From the bitter pangs of eternal death, gates of hell, power of darkness, illusions and assaults of our ghostly enemy, good Lord deliver him.

By thy manifold and great mercies, by the manifold and great merits of Jesus Christ thy Son, by his agony and bloody sweat, strong crying and tears, bitter cross and passion, mighty resurrection, glorious ascension, effectual and most acceptable intercession and mediation; by the graces and comforts of the Holy Ghost, good Lord, deliver him.

For thy name's sake, the glory of thy name, thy loving mercy, thy truth's sake, thine own self. In this time of his most extremity, his last and greatest need; in the hour of death and day of judgment, good Lord, deliver him.

Deliver him, O Lord, from all danger and distress, from all pains and punishments, both bodily and ghostly. Amen.

As thou didst deliver Noah from the flood, so save and deliver him; Lot from the fire of Sodom, so save and deliver him; Isaac from present death, so save and deliver him; Job from all his temptations, so save and deliver him; Moses from the hand of Pharaoh, so save and deliver him; Daniel from the lions' den, so save and deliver him; Jonas from the belly of the whale, so save and deliver him.

And as thou hast delivered thy blessed saints and servants from all their terrors and torments; so deliver his soul, and receive it to thy mercy. We sinners do beseech thee to hear us, good Lord.

That it may please thee to remember him with the favour thou bearest unto thy people, and so visit him with thy salvation. We beseech thee to hear us, good Lord.

That it may please thee to save and deliver his soul from the power of the enemy, lest, as a lion, he devour it and tear in pieces, if there be none to help. We beseech thee to hear us, good Lord.

That it may please thee to be merciful, and to forgive all his sins and misdeeds, which, by the malice of the devil or his own frailty, he hath at any time of his life committed against thee. We beseech thee to hear us, good Lord.

That it may please thee not to lay to his charge, what, in concupiscence of the eye, pride of life, vanity or superfluity, he hath committed against thee. We beseech thee to hear us, good Lord.

That it may please thee not to lay to his charge, what, in the fierceness of his wrath, or the eagerness of an angry spirit, he hath committed against thee. We beseech thee to hear us, good Lord.

That it may please thee not

to lay to his charge, what, in vain and idle words, in the looseness and slipperiness of the tongue, he hath committed against thee. We beseech thee to hear us, good Lord.

That it may please thee to make him partaker of all mercies and promises in Christ Jesus. We beseech thee to hear us, good Lord.

That it may please thee to vouchsafe his soul the estate of joy, bliss, and happiness, with all thy blessed saints, in thy heavenly kingdom. We beseech thee to hear us, good Lord.

That it may please thee to grant his body rest and peace, and a part in the blessed resurrection of life and glory. We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

O Lord God, Lamb of God, that takest away the sins of the world, have mercy upon us.

Thou that takest away the sins of the world, have mercy upon us.

Thou that takest away the sins of the world, grant him thy peace.

Thou that sittest at the right hand of God the Father, have mercy upon us.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father who art in heaven, &c,

O Lord, deal not with him after his sins, neither reward him according to his iniquities.

O God, merciful Father, that despiseth not the sighing of a contrite heart, nor the desires of such as be sorrowful, mercifully assist our prayers which we make before thee, at such times specially when our greatest and most grievous extremities are ready to oppress us. And, O Lord, graciously hear us, that those evils, those illusions, terrors, and assaults, which thine or our enemy worketh against us, may be brought to nought, and by the providence of thy goodness may be dispersed, that we thy servants being swallowed up with no temptations, may ever more give thanks unto thee in thy holy church, through Jesus Christ our Lord. Amen.

An humble Recognition of Human Frailty, and a Deprecation of falling from God.

In the midst of life we are in death; of whom then may we seek for succour, but of thee, O Lord, who for our sins art most justly displeased with us? Yet, O Lord most holy, O Lord most mighty, O holy and most merciful Father, deliver us not over to the bitter pains of eternal death. Thou knowest, Lord, the secrets of our hearts; shut not against us the ears of thy mercy, but spare us, O Lord most holy, O Lord most mighty, O immortal and most merciful Father. Thou most worthy Judge eternal, suffer us not, in our last hour, for any pains of death to fall from thee.—Church of England Office for Burial.

An affectionate Recommendation of the Sick Person to God's mercy, grounded upon his special Relations to God, and the sincerity of his soul.

1. We commend unto thee, O Lord, the soul of this thy servant. He is—

The work of thy hands—Despise not, O Lord, the work of thine own hands; the likeness of thy image; suffer not, O Lord, thy image to be utterly defaced.

The price of thy blood—Let not so great a price be cast away.

A Christian—The name of thy Son is called upon by him. For thy name's sake be good unto thy name. He is thine, O save him. Ps. cxix. 94. Give not over that thine is, unto the will of the enemy. Though he hath sinned, yet thy name hath he not denied; but called upon it, and confessed it unto his life's end. And there is no other name under heaven, but thine, whereby he hopeth to be saved. Acts iv. 12. Though he hath sinned, yet he hath not hid his sin, (Job xxxi. 33.) nor excused it, (Ps. cxli. 4.) but hath confessed and been sorry for it, and wisheth even tears of blood wherewith to lament it. Though he hath sinned, yet others also have sinned against him, whom he from the heart forgiveth, and desireth forgiveness of them at thy gracious hands. O stablish thy word with thy servant, (Ps. cxix. 38.) and let him not be disappointed of his hope. Ps. cxix. 119. Though he hath sinned, yet in thee he trusteth; O suffer him not for ever to be utterly confounded. Though he hath sinned, yet he seeketh thee: and thou, Lord, never failest them that seek thee. Ps. ix. 10. Though he hath sinned, yet he cometh to thee: and of them that come to thee thou castest none out. John vi. 37.

2. O Lord, let not the guiltiness of a sinner more prevail to condemn, than the gracious goodness of a most merciful Father to acquit and to pardon. O let not the unrighteousness of man make the goodness of God of none effect. Rom. iii. 3. O Lord, do not so remember the unkindness of this thy child, that thereby thou forget the compassion and kindness of a Father. Do not so think upon our sins, that thou thereby forget thine own nature and property, which is alway to have mercy.—Church of England Liturgy.

Do not so remember our sins, that thou thereby remember not thine own name, which is Jesus, a most loving and kind Saviour.

3. Lord, if thy life in our life hath not sufficiently appeared, yet let not thy death lose the full power and effect. Suffer not, O Lord, in both, so great a price to perish. Lose not, O Lord, that which thou hast redeemed, since thou camest to redeem that which was lost. Matt. xviii. 11. Luke xix. 10. That which was so dear to thee to redeem, suffer not to be lost, as a thing of no value.

A Prayer for Mercy and Divine Assistance to uphold the Sick Person in his present Affliction.

Have mercy upon him, O Lord, consider the pains which he suffereth, thou who only dost deliver from the gates of death. Ps. vi. 3. Shew thy marvellous loving kindness, thou that art the Saviour of them that put their trust in thee. Ps. xvii. 7. O keep him as the apple of thine eye: hide him under the shadow of thy wings. Ps. xvii. 8. O let thy merciful loving kindness be his comfort, according to thy word unto thy servant. Ps. cxix. 76. He is troubled above measure. Ps. cxix. 107. O be merciful to him according to thy goodness. O consider his adversity, and deliver him: for he is brought very low. Ps. cxlii. 7. His eyes long sore for thy word, saying, O when wilt thou comfort me? Psalm cxix. 82. His eyes are wasted away with looking for thy health, and for the word of thy righteousness. Ps. cxix. 123. O think thou upon him, O Lord, as concerning thy word, wherein thou hast caused him to put his trust. Psalm cxix. 46. O look thou upon him, and be merciful unto him, as thou usest to do to those that love thy name. Ps. cxix. 132. Cast him not away in the time of his weakness; forsake him not now, when his strength faileth him. Ps. lxxi. 9. In the multitude of the sorrows that are in his heart, let thy comforts, O Lord, refresh his soul. Ps. xciv. 19. O Lord, when it oppresseth, comfort thou him. Isa. xxxviii. 14. O Lord, let thy strength be made perfect in his weakness. 2 Cor. xii. 9. Let not temptation oppress him, but such as is incident to thy children: but, as thou art faithful, O Lord, so suffer him not to be tempted above what he is able. But, good Lord, with the temptation give a happy issue, that he may be able to overcome it. 1 Cor. x. 13. O Lord, though he be afflicted on every side, yet let him not be distressed: though in want of some of thy comforts, yet not of all; though chastened, yet not forsaken; though cast down, yet not perished. 2 Cor. iv. 8, 9.

A Prayer for the Grace of God, and the Pardon of the Sins of the Sick Party.

Remember him, O Lord, with the favour thou barest unto thy children; O visit him with thy salvation. That he may see the felicity of thy chosen, and rejoice with the gladness of thy saints, and give thanks with thine inheritance. Ps. cvi. 4, 5.

O remember not his former sins, but have mercy upon him, O Lord, and that soon; for he is come to great extremity. Help him, O Lord God of his salvation, for the glory of thy name: O deliver him, and be merciful to his sins, for thy name's sake. Ps. lxxix. 8, 9.

Call to remembrance, O Lord, thy tender mercies, and thy loving kindness which hath been ever of old. O remember not the sins and offences of his youth, but according to thy mercy think thou upon him, O Lord, for thy goodness. Ps. xxv.

5, 6. Cleanse him, O Lord, from his secret sins. Ps. xix. 12.

From whatsoever he hath offended, by thought, word, or deed, by ignorance or error, frailty or negligence, in excess or in defect, by leaving good undone or doing evil, in public or private; by day or night; against thee, his neighbour, his own body; by himself or by others; before or since his effectual calling; remembered or forgotten. From them all cleanse him, O Lord, even from them all; lay none of them to his charge; cast them behind thee, bury them, drown them, scatter them as the mist and the morning cloud; make them to vanish away, and come to nothing. And whereinsoever his conscience most accuseth him, therein, O Lord, be thou most merciful.

O enter not into judgment with thy servant. If thou shouldst, no flesh should be righteous in thy sight. Psalm cxliii. 2.

If thou, Lord, shouldest be extreme to mark what is done amiss, O Lord, who may abide it? Psalm cxxx. 3. But, good Lord, one deep calleth to another, (Ps. xlii. 9.) the deep of our misery, to the deep of thy mercy. Wherein sin hath abounded, there let grace over-abound. Rom. v. 20. And in and through all sins and offences, O Lord, let thy mercy triumph over thy justice. James ii. 13.

O Lord hear, O Lord forgive, consider, O Lord, and do it. Dan. ix. 19.

Delay not, O Lord, for his spirit waxeth faint: turn not thy face away from him, lest he be like unto them that go down into the pit. Psalm cxliii. 7.

Be favourable, O Lord, be favourable, for thy name's sake, for thy truth's sake, for thy mercy's sake; for thy many, great, and wonderful mercies' sake. Lord, thine own self, O Lord, our Creator and Redeemer, our Lord and King, and our Father and God.

COMMENDATIO ANIMI; OR THE COMMENDING OF THE SOUL TO GOD.

Lord, now lettest thou thy servant depart in peace. Luke ii. 29.

Into thy hands, O Lord, we commend his spirit, for thou hast redeemed it, O Lord, thou God of truth. Ps. xxxi. 6.

Bring his soul out of prison, that it may praise thee. Psalm cxlii. 9.

O deliver him from this body of death. Rom. vii. 24.

Say unto his soul, I am thy salvation. Ps. xxxv. 3.

Say unto him, This day shalt thou be with me in paradise. Luke xxiii. 43.

Let him now feel the salvation of Jesus. Let him now feel the anointing of Christ, even the oil of gladness wherewith thou art anointed. Guide thou him through the vale of the shadow of death. Ps. xxiii. 4.

Let him see the goodness of the Lord in the land of the living. Psalm xxvii. 15.

O Lord, command his spirit to be received up to thee in peace. O Lord, will him to come to thee. Matt. xiv. 28.

Lord Jesu, receive his spirit, (Acts vii. 59.) and open to him the gates of everlasting glory.

Let thy good Spirit conduct him into the land of righteousness, (Ps. cxliii. 10.) into thy holy hill (Ps. xv. 1.) and heavenly kingdom. Send thine angel to meet him, and to bring him into Abraham's bosom. Luke xvi. 22.

Place him in the habitation of light and peace, of joy and gladness. Receive him in the arms of thy mercy, and give him an inheritance with saints in light. Col. i. 12. There to reign with thy elect angels, thy blessed saints departed, thy holy prophets, and glorious apostles, in all joy, glory, felicity and happiness, for ever and ever. Amen.

Comfortable Scriptures to be applied to the Friends of the deceased Party.

Precious in the sight of the Lord is the death of his saints. Ps. cxvi. 13.

I heard a voice from heaven, saying, Write, Blessed are the dead who die in the Lord: for they rest from their labours, and their works follow them. Rev. xiv. 13.

A General Confession of Sins, collected out of the holy Prophets and Apostles.

We have sinned, O Lord. Thou hast set our faults before thee, and our secret sins in the light of thy countenance. Ps. xc. 8. Return, O Lord, how long? and be merciful toward thy servants. Ps. xc. 13.

I have sinned; what shall I do unto thee, O thou preserver of men? Why hast thou set me as a mark against thee, that I am become a burden to myself? Job vii. 20. That I have offended thee, woe is me. Job x. 14.

Have mercy upon me, O Lord, and restore unto me my righteousness again. Say, concerning me, O Lord, Deliver him, for I have received a reconciliation. Job xxxiii. 24, 26.

Yet, if thou kill me, I will put my trust in thee. Job lxxxiii. 15.

My misdeeds have prevailed against me. O be thou merciful unto my sin. Ps. lxv. 3.

I have gone astray like a sheep that is lost. O seek thy servant, for I do not forget thy commandments. Ps. cxix. 176.

We have sinned with our fathers: we have done amiss, and dealt wickedly. Ps. cvi. 6.

For thy name's sake, O Lord, be merciful unto our sin, for it is great. Ps. xxv. 10.

My foot hath slipped. Let thy mercy, O Lord, lift me up. Ps. xciv. 18.

Behold, thou art angry, for we have sinned: we have been as an unclean thing, and all our righteousness as a defiled cloth. We all fade away as a leaf, and our iniquities, like a wind, have taken us away. But now, O Lord, thou art our Father; we are the clay and thou art the potter: we all are the work of thy hands. Be not angry, O Lord, above measure; neither remember our iniquity for ever. Lord, we beseech thee, remember we are all thy people. Isa. lxiv. 5, 6, 8, 9.

Lord, our iniquities are against us; our rebellions are many; we have sinned against thee. Yet deal with us according to thy name, for thou art

Lord in the midst of us, and thy name is called upon by us. O Lord, forsake us not. O Lord, the hope of Israel, the Saviour of it in the time of trouble, forsake us not. Jer. xiv. 7—9.

We have sinned, O Lord, we have transgressed, and done wickedly; yea, we have rebelled, and have departed from thy precepts, and from thy judgment. O Lord, righteousness belongeth unto thee, but unto us confusion and shame of face, because of all the offences we have committed against thee. Yet compassion and forgiveness is with thee, O Lord, our God, though we have rebelled against thee. O Lord, according to all thy goodness I beseech thee let thine anger and thy wrath be turned away from me, and cause thy face to shine upon thy servant. O my God, incline thine ear and hear, open thine eyes and behold my afflictions: for we do not present our supplications before thee for our own righteousness, but for thy manifold great mercies. O Lord hear: O Lord forgive. Consider and do it, O Lord. Defer not, for thine own sake, O my God. Dan. ix. 5, 7, 9, 16—19.

O Lord, in following vanities, I have forsaken mine own mercy, for which I am cast out of the sight of thine eyes. Yet I remember, thee, O Lord; yet will I look yet again toward thy holy temple. O Lord hear, and have mercy. Jonah ii. 4, 8.

Father, I have sinned against heaven and against thee. I am no more worthy to be called thy son. But forgive me, and make me as one of the meanest of thy hired servants. Luke xv. 18, 19.

God be merciful to me a sinner. Luke xviii. 13.

Jesu, Master, have mercy upon us. Luke xvii. 13.

Have mercy on me, O Lord, thou son of David. Matt. xv. 22. O Lord, help me. ver. 25. O Lord, even the little dogs eat of the crumbs of thy table. ver. 27.

O Lord, I am carnal, and sold under sin. And in me (that is, in my flesh) dwelleth no good. Romans vii. 14, 18. The good thing I do not, which I would; the evil that I would not, that do I. ve. 15. Though I consent to the law, according to the inner man, (ver. 22.) yet I feel another law in my nature rebelling against the law of my mind, and leading me captive to the law of sin. ver. 23. O wretched man that I am, who shall deliver me from this body of death? ver. 24.

But this is a true saying, and by all means worthy to be received, that Jesus Christ came into the world to save sinners, whereof I am chief. 1 Tim. i. 15.

We have spent the time past of our life after the lusts of the heathen, walking in wantonness, lust, surfeiting, uncleanness, and other excesses. 1 Pet. iv. 3.

But thou hast redeemed us, O Lord, by the precious blood of Christ, the undefiled Lamb. 1 Pet. i. 1, 18, 19.

Have mercy upon us in that name, besides which thou hast given none under heaven, whereby we must be saved. Acts iv. 12.

If we say we have no sin, we deceive ourselves, and the truth is not in us. 1 John i. 8.

If our hearts condemn us not, God is greater than our heart, and knoweth all things. 1 John iii. 20.

But we confess our sins, and confessing them we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. 2 John i. 2.

In many things we sin all. James iii. 2.

But, Lord, let thy mercy triumph over thy justice. James ii. 13.

A Confession of Sins according to the branches of the Decalogue.

1. I have, touching thee, O Lord, been full of roving imaginations and evil thoughts. I have not studied to seek and know thee as I ought. Knowing thee, I have not glorified thee, nor given thanks to thee accordingly. I have doubted of thy promises, and not trusted to thy help. I have made flesh mine arm, and hoped for prosperity from man rather than from thee. I have not performed the duty of invocation with that reverence I ought. I have not been thankful, specially not for thy chastisements.

2. I have not worshipped thee in spirit and truth. I have drawn near to thee with my lips, but my heart hath been far from thee. I have been more careful of the outward ceremonial part of thy worship than of the inward and spiritual.

3. I have not with due regard taken thy name into my mouth. I have with rash oaths and eager execrations oft abused it. I have not given occasion to others to sanctify thy name, but have caused it to be evil spoken of through mine evil dealing. I have not duly regarded and reverenced those things whereon thy name is imprinted.

4. I have not to thy sabbath or sanctuary brought that care which I should. I have not spared to absent myself from thy holy assemblies without sufficient cause. I have not spent the days assigned to holy exercises upon them chiefly, but have in them too much intended mine own private business. I have been content in them with the use of the means alone, without any practice at all.

5. I have not so reverently spoken, nor so dutifully carried myself toward some whom thou hast placed over me, as was meet I should. I have not so carefully prayed for them as was requisite. I have not opposed them who unreverently in terms used them. Chiefly those who had me in government touching my soul.

6. I have not wished or provided for the good of my neighbours as I should, but rather maligned, been angry, and quarrelled with them; and sought revenge upon every light injury. I have not had that compassion on the poor that I should, nor ministered to their necessities. I have not defended them against the wrongs of others as I might. I have not rejoiced in the good

success of my neighbour, but envied his welfare.

7. I have not possessed my vessel in holiness and honour, nor preserved it from pollution, as the temple of God should be. I have suffered my fancy to wander licentiously. Mine ears and tongue I have not kept as I should. I have not eschewed the occasions of lust, nor made the covenant with mine eyes that I should. 'I have not brought under my body, nor kept it in subjection with such abstinence as I should. I have more studiously, and with more cost, intended my flesh than my spirit.

8. I have not reckoned godliness gain, nor been content with my estate, but wished an higher. I have not been so exact in paying and dealing with those I have dealt withal, as in justice I was bound. I have, by undue means, converted to my use that which was not mine. I have not of that, whereof I had more than enough, been willing to part with, to the relief of the needy.

9. I have not been so studious of speaking the truth as I should. I have been desirous to seem and to be reputed more than I was. I have not had that care of the good name of my brother I was bound. I have not so hated flattery as I should. I have not so stood for and defended the truth as was meet I should.

10. I have been full of wandering desires, wicked affections, and unlawful concupiscences, evil suspicions and surmises, and inordinate lust, touching my neighbour, and that which is his.

The Triumph of Mercy, in many gradual Expressions and Remembrances, propounded to us in the Holy Scriptures.

God in his mercy is **Επιεικης**. 2 Cor. x. 1. Genesis xviii. 32. Takes all in the better part. If it will admit any good sense, so he construes it.

Πραΰς. 2 Cor. x. 1. Meek: not irritable; not easily stirred up or provoked.

Γαρορᾷ. Wisd. xi. 24. Sees and sees not; make as if he did not see.

Ὑπεριδὼν. Acts xvii. 30. Overlooks; looks beyond our sins; looks not at them.

Ὑπερβαίνων. Micah vii. 18. Passeth by, or over, them.

Dissimulat peccata propter pœnitentiam.

Ανοχὴ. Rom. ii. 4. When he cannot but see, yet he forbears, is patient.

Μακροθυμί'α. Romans ii. 4, Neh. ix. 21, 30. Forbears long, suffers long, many times many years.

Πῶς. Hosea vi. 4, 11, 9. When he can suffer no longer, yet stands (as over Ephraim) asking, How shall I? stays yet.

Expectat ut misereatur. Isa. xxx. 18. When he can forbear no longer, but punish he must, he doth it not from the heart, (Lam. iii. 33.) but against his will. When he punisheth he doth it, not suffering his whole displeasure to arise, (Psalm lxxviii. 39.) containing himself and his anger. Not according to our deserts, (Ps. ciii. 10.) nothing so much. Not long, it endures but a moment in com-

parison. Ps. xxx. 5; ciii. 9. Isaiah liv. 7, 8.

He thinks every stripe two, (Isaiah xl. 2.) is quickly weary. In his wrath he remembers mercy. Hab. iii. 2. Repents him of the evil. Joel ii. 13. Is moved with the sight of our miseries. Ps. cvi. 43, 44. Is soon appeased, easily appeased. Isa. xxx. 11; lv. 7. Matt. xi. 32.

Hath mercy, כַּמָּה, multitudes of it, רַחֲמִים. The bowels of compassion, (Luke xv. 20.) a parent, (Ps. ciii. 13.) a mother. Isa. xlix. 15. Hath compassion, many bowels, Πολυσπλαγχνος, (James v. 11.) *secundum edit. complut.* Forgives, pardons. Matt. xviii. 27. Is reconciled. 2 Cor. v. 10. Takes into favour again. Luke xv. 22, 23. Receives to grace. Rom. iii. 25. All have sinned, and are defective in giving glory to God. Rom. iii. 21.

In his angels he found folly, and the stars are not clean in his sight. Job iv. 18; xv. 15; xxv. 5. But God hath not made all men for nought. Ps. lxxxix. 46. Yet if God should be extreme to mark what were done amiss, who were able to abide it? Ps. cxxx. 3. If he should enter into judgment with his servants, no flesh should be found righteous in his sight. Ps. cxliii. 2. None were able to answer one for a thousand; no, not Job himself. Job ix. 3. Therefore God hath shut up all under sin, that he might have mercy upon all. Rom. xi. 32.

He would have all to be saved. 1 Tim. ii. 4. He would have none to perish, but to turn to him by repentance. 2 Peter iii. 9. He would not the death of a sinner, but that he might turn to him and live. Ezek. xxxiii. 11. All that, (1.) know their sin, (Ps. li. 3.) know it and (2.) acknowledge it; (Ps. xxxii. 5. Luke xv. 18.) Acknowledge it, and (3.) be sorry for it; (Ps. xxxviii. 18.) be sorry for it, and (4.) be ready to leave it; (Prov. xxviii. 13.) not only to leave it, but (5.) to judge themselves for it, (2 Cor. xi. 31. Ezek. xxxvi. 32. 1 Cor. ix. 27.) and to (6.) punish themselves for it. 2 Cor. vii. 11.

By the (1.) fruits of mortification, (Joel ii. 12, 33. Jonah iii. 5.) accompanied with, (2.) prayer, (Ps. xxxii. 7. Acts viii. 22.) (3.) alms, (Isaiah lviii. 7. Prov. xvi. 6. Dan. iv. 27.) at the (4.) estimation of the priest. Lev. vi. 6. (5.) Who may forgive us in the person of Christ. John viii. 11; xx. 23. 2 Cor. ii. 10. Which his mercy is not only for common and ordinary sinners, but for the chief, such as Manasses, Paul, David, Peter, Rahab, Mary Magdalen, Jonas, the thief on the cross, the Corinthians, (1 Cor. v. 1.) the Corinthians, (1 Cor. vi. 11.) *Et hæc eratis.* Such as the Jews, his betrayers, his murderers. Acts iii. 13—15.

David was a man according to God's own heart. Christ is the Son of David, and David forgave Shimei, (2 Sam. xix. 23.) and wept for his rebellious son Absalom. (2 Sam. xviii. 33.)

The preface or style of the law. The Lord, the Lord, gentle and merciful, patient, and of much mercy, who keepeth mercy for thousands, and forgiveth. Exod. xxxiv. 6, 7.

The discourse of Elihu. Job xxxiii. 23, 24. If there be a mes-

senger with him, an interpreter, one among a thousand, to shew unto man his uprightness, then he is gracious unto him, and saith, deliver him from going down to the pit, I have found a ransom. Taste and see how gracious the Lord is. Ps. xxxiv. 8. 1 Peter ii. 3. His mercy is sweet. Ps. cix. 20. His mercies are many. There is a multitude of them. Ps. lxix 17; v. 7; li. 1. There is a plenteous redemption. Ps. cxxx. 7. His mercies are great, (Ps. viii. 65; cxix. 156.) have a magnitude. Great in height, (Ps. ciii. 11; cvi. 5; xxxvi. 5.) depth, (Ps. xlii. 9.) length, Ps. xxvi. 3; cxxxvi.

There is no end of his salvation. Ps. lxxi. 13. Mercy shall be set up for ever. Ps. lxxxix. 2. His mercy is over all his works. Ps. cxlv. 9. As is his majesty so is his mercy. Eccles. ii. 18. His property is to have mercy. Isa. xxviii. 21. He is the Father of mercies. 1 Cor. xiii. He is mercy itself. Ps. lix. 17. He was so merciful that he forgave their misdeeds, and destroyed them not. Yea, many a time turned he his wrath away, and would not suffer his whole displeasure to arise, for he considered they were but dust. Ps. lxxviii. 38—40. The Lord waiteth that he may have mercy on you. Isa. xxx. 18. In the Father of the lost child, his image. Luke xv. 22. Without shedding of blood there is no remission of sins. Heb. ix. 22. God hath shut up all under sin, that he might have mercy upon all. Rom. xi. 32. Where sin aboundeth, there grace doth over-abound. Mercy triumpheth over justice. James ii. 13. In this God set forth his love to usward, that, when we were his enemies, Christ died for us. Rom. v. 8. This a true saying and of all men worthy to be received, that Jesus Christ came into the world to save sinners. 1 Tim. i. 15. Christ died once for our sins, the just for the unjust, that he might offer us unto God. 1 Pet. iii. 18. We have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins, and not for ours only, but for the sins of the whole world. 1 John ii. 1, 2. I came not to call the righteous, but sinners to repentance. Matt. ix. 13. Come unto me, you that travail and be heavy laden and I will refresh you. Matt. xi. 28. Of them that come to me I will cast none out. John vi. 37. Thou never failest them that seek thee. Ps. ix. 10.

Spiritual comforts and confidence issuing from the contemplation of God's goodness.

Why art thou so heavy, O my soul, and why art thou disquieted within me? O put thy trust in God; for I shall yet give him thanks, for he is the light of my countenance, and my God. Ps. xlii. 6, 7, 14, 15; xliii. 5, 6. Return, then, to thy rest, O my soul, for the Lord hath been gracious to thee. Ps. cxvi. 7. If the Lord had not helped me, it had not failed, but my soul had been put to silence. In the midst of the troubles that were in my heart, thy comforts have refreshed my soul. Ps. xciv. 17, 19. Nevertheless, though I be sometimes afraid, yet put I

my trust in the Lord. Ps. lvi. 8. Nevertheless, my soul, wait thou still upon God, for of him cometh my salvation. He, verily, is my hope and my strength, he is my defence so that I shall not greatly fall. Ps. lxii. 5, 6. Let us go with boldness to the throne of grace, that we may find mercy in the time of need. Heb. iv. 16.

Devout ejaculations grounded on the consideration of our human frailty, and the Divine providence and mercy.

1. Lord of life and death, of sickness and health, and all things thereto belonging, by whose appointment we are born; and again by whose appointment we die. Our time is in thy hand, (Ps. xxxi. 17.) and unto thee belong the issues of death. Ps. lxviii. 20. Thou that hatest nothing that thou hast made, nor dost utterly forsake the work of thine own hands; thou that art a defence for the oppressed, a refuge in the needful time of trouble. Thou never failest them that seek thee. Ps. xcix. 10. And to whom none ever prayeth without hope to be heard. Thou that hast promised the poor shall not alway be forgotten, that the patient abiding of the meek shall not perish for ever. Ps. ix. 18. For the comfortless troubles' sake of the needy, and for the deep sighing of the poor. Ps. xii. 5. Arise, O Lord, and men shall know that it is thy hand, and that it is thou, Lord, that hast done it. Ps. cix. 25.

2. O Lord, whose mercy reacheth to the heavens, and whose faithfulness to the clouds, (Psalm xxxvi. 5; lvii. 11.) of whose mercies there is neither number nor end. The greatness of whose goodness is not shut up under any time. Who callest into thy vineyard even at the eleventh hour. Matt. xx. 6, 7. Who rulest not with rigor, but with meekness dost govern the things thou hast made. Thou that killest and revivest—that bringest to the gates of death and bringest back again. Thou that hatest nothing that thou hast made, that hast shut up all under sin, that thou mightest have mercy upon all. Rom. ii. 32.

Lord, the Saviour and the saving health of all thy faithful, the fountain of grace and goodness, the Father of mercies and God of consolation. 2 Cor. i. 13. Thou that upholdest all such as are falling, and liftest up those that be down. Ps. cxlv. 14. Thou that healest the broken in heart, and givest medicine to heal their sickness. Ps. cxlvii. 3. The comfort of them that be in heaviness, the strength of them that be in weakness, the health of them that be in sickness—hear, O Lord, and have mercy; look down from heaven; behold and visit, visit with thy salvation.

A MANUAL OF PRAYERS,

FOR THE USE OF THE

SCHOLARS OF WINCHESTER COLLEGE,

AND ALL OTHER DEVOUT CHRISTIANS.

TO WHICH ARE ADDED THREE HYMNS.

BY THOMAS KENN, D.D.

LATE LORD BISHOP OF BATH AND WELLS.

AN EXHORTATION.

If you have any regard, good Philotheus, to your own eternal happiness, it ought to be your chiefest care to serve and glorify God. It is for this end God both made and redeemed you; and two excellent rules he hath given you in holy scripture, by the conscientious observation of which you will be able, through his grace, to dedicate your tender years to his glory.

The one teaches you what you are to do: "Remember now thy Creator in the days of thy youth." Eccl. xii. 1.

The other teaches you what you are to avoid: "Fly youthful lusts," that is, all those sins which are usually incident to young persons. 2 Tim. ii. 22.

You cannot imagine the unspeakable advantages a pious youth gains by the practice of these two rules; and how many ghostly dangers that soul escapes, which is seasoned betimes with the fear of God, before he is sullied with ill

company; before he hath contracted vicious habits, which will cost him infinite pains to unlearn; before his affections are too far engaged in the world to be easily recalled; and before the devil hath got too strong a hold in him, to be suddenly dispossessed.

O Philotheus! do you ask any one old penitent, What fruit, what satisfaction he hath purchased to himself, by all those pleasures of sins which flattered him in his youth, and of which he is now ashamed? Will he not sadly tell you, he has found them all to be but vanity and vexation of spirit? How will he befool himself for the many good opportunities he has lost, and wish a thousand times that he were to live over his misspent days again! And how bitterly will he, with David, bewail the sins of his youth! Psalm xxv. 7.

Learn then, good Philotheus, by the dear-bought experience of others, to accustom yourself to bear Christ's yoke from your youth, and his yoke will sit easy on your neck; for your duty will grow natural to you by beginning betimes.

Do but consider how welcome a young convert is to God. It was to young Samuel that God revealed himself, and that at such a time too, when the word of God was precious, and very rare; to shew how much God honoured a young prophet, 1 Sam. iii. 1. And you know that St. John, the youngest of all the disciples, is the only person of all the twelve, who was permitted to lean on our Saviour's bosom at the last Supper, as dearest to him in affection, and who is emphatically called the disciple "whom Jesus loved," John xiii. 23. And this is suitable to that gracious promise which God hath made, to encourage all young persons to serve him, "I love them that love me, and those that seek me early shall find me. Prov. viii. 17.

O Philotheus, let this heavenly promise excite in you a great zeal to seek God, and seek him early; for if you do seek, you are sure to find him, he will love you, and you shall reap all the happy effects of God's infinite love and of an early piety.

An early piety! than which nothing will make you a greater comfort to all your friends, or a greater blessing to the very college where you are bred. Nothing will make you more universally esteemed, and beloved by all men, or more successful in your studies. And besides that peace of conscience, and the pleasure of well-doing, you will at present feel, think, if you can, how inconceivable a joy it will be to you, when in your elder years you can reflect upon your well-spent time, and the innocence of your youth, how great a consolation it will be to you on your death-bed, how easy it will render your account at the great day of judgment; and how much a whole life, spent in God's service, will increase your glory in heaven.

God, of his great mercy, Philotheus, make these and the like considerations effectual to create holy resolutions in you, and give you grace to make good use of these following directions, which are designed to

teach you to fear the Lord from your youth, and are suited to your particular age and condition, in hopes that they may the more affect you. God grant they may! Amen. 1 Kings xviii. 12.

DIRECTIONS IN GENERAL.

As soon as ever you awake in the morning, good Philotheus, strive as much as you can, to keep all worldly thoughts out of your mind, till you have presented the first-fruits of the day to God, which will be an excellent preparative to make you spend the rest of it the better: and therefore be sure to sing the morning and evening hymn in your chamber devoutly, remembering that the psalmist, upon happy experience, assures you, that it is a good thing to tell of the loving-kindness of the Lord early in the morning, and of his truth in the night-season. Psalm xcii. 1, 2.

When you are ready, look on your soul as still undressed, till you have said your prayers.

Remember that God, under the law, ordained a lamb to be offered up to him every morning and evening. A lamb, which is a fit emblem of youth and innocence. Think then that you are to resemble this lamb, and be sure every day to offer up yourself a morning and evening sacrifice to God. Exod. xxix. 38, 39.

If you are a commoner, you may say your prayers in your own chamber; but if you are a child, or a chorister, then, to avoid the interruptions of the common chambers, go into the chapel, between the first and second peal in the morning prayers, and say your evening prayers when you go to *Circum.*

Now that every one may have his duty proportioned to his capacity, the best way is to distinguish two degrees of young Christians in this college, namely, those that are of an age capable of receiving the holy sacrament, and those that are not; and in one of these two degrees you are to rank yourself.

DIRECTIONS FOR THE YOUNGEST.

If you are very young, good Philotheus, that God's commands may not seem grievous to you at your first setting out, I shall advise you to no more than your infant devotion will bear; and that is, to take care to learn your catechism without book, and to learn to understand it; for it is impossible you can ever perform your duty, unless you first know what it is; it is impossible you can ever go to heaven unless you learn the way thither. And that you may beg God's daily blessing, and his grace to assist you, learn these two short prayers by heart, and say them every day.

Morning Prayer.

Glory be to thee, O Lord God, for all the blessings I daily receive from thee, and for thy particular preservation and refreshment of me this night past.

O Lord, have mercy upon me, and forgive whatsoever thou hast seen amiss in me this night; and for the time to come, give me grace to fly all youthful lusts, and to remember thee, my Creator, in the days of my youth.

Shower down thy graces and blessings on me, and on all my relations [on my father and mother, on my brethren and sisters] on all my friends, on all my governors in this place, and on all my fellow-scholars, and give thy angels charge over us, to protect us all from sin and danger.

Lord, bless me in my learning this day, that I may every day grow more fit for thy service: O pardon my failings; and do more for me than I can ask or think, for the merits of Jesus, my Saviour, in whose holy words I sum up all my wants.

Our Father, which art in heaven, &c.

Evening Prayer.

Glory be to thee, O Lord God, for all the blessings I daily receive from thee, and for thy particular preservation of me this day.

O Lord, have mercy upon me, and forgive whatsoever thou hast seen amiss in me this day past; and for the time to come give me grace to fly all youthful lusts, and to remember thee, my Creator, in the days of my youth.

Lord, receive me and all my relations, and all that belong to this college, into thy gracious protection

this night; and send me such seasonable rest, that I may rise the next morning more fit for thy service.

Lord, hear my prayers, and pardon my failings, for the merit of my blessed Saviour, in whose holy words I sum up all my wants.

Our Father which art in heaven, &c.

This, good Philotheus, is the lowest degree of duty; and it should be your daily endeavour to improve in your devotion, as well as in your learning; and the more effectually to move you to so happy an improvement, I advise you on Sundays and holidays attentively to read over the following meditation, and to propose to yourself the holy child Jesus for your example.

A Meditation on the Holy Child Jesus.

Glory be to thee, O Lord Jesus, glory be to thee, who, when thou wert twelve years old, didst go up to Jerusalem with thy parent, after the custom of the feast, to eat the passover, and to worship thy Heavenly Father. Luke ii. 41, 42.

O blessed Saviour, give me grace, like thee, to make religion my first and chiefest care, and devoutly to observe all solemn times, and all holy rites, which relate to thy worship.

Glory be to thee, O Lord Jesus, glory be to thee, who, when thy parents returned home, didst stay behind in Jerusalem, and after three days was found of them in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

O blessed Saviour, who in thy very childhood didst triumph over all the vain delights of youth, and wouldest choose no place but the temple to reside in, mortify me in all inordinate love of sensual pleasure, which may pervert me from my duty; raise in me an awful reverence of thy house, and early devotion in my prayers, and a delight in thy praises.

O blessed Jesus, who didst choose before all others the company of the doctors, and didst both hear them and ask them questions, give me grace to abhor all lewd company and all filthy communication; give me grace to love wise, and sober, and profitable, and religious conversation, and to be diligent and inquisitive after learning, and whatsoever is good.

Glory be to thee, O Lord Jesus, glory be to thee who, when thy father and mother had sought thee sorrowing, didst reply to them, "How is it that ye sought me? wist ye not that I must be about my Father's business?"

O blessed Jesus, who from thy infancy didst make it thy whole employment to do thy Father's will, kindle in me a forward zeal for thy glory, that I may consecrate my youth to thy service, and make it the great business of my life, to know and fear, to love and obey my heavenly Father.

Glory be to thee, O Lord Jesus, glory be to thee, who did at last return home with thy parents, and wert subject to them.

O blessed Jesus, give me grace to honour my parents and governors, and readily to obey all their lawful commands.

Glory be to thee, O Lord Jesus, glory be to thee, who in those tender years wert blessed with such heavenly wisdom, that all that heard thee were astonished at thy understanding and answers, who didst daily increase in this heavenly wisdom, and in favour with God and man.

O Lord Jesus, bless me with all abilities of mind and body, that may make me daily increase in my learning, but above all, bless me with wisdom from above, and give me thy Holy Spirit to assist and en-

lighten me, that as I grow in years, I may daily grow in grace, and in the knowledge of thee, and in favour with God and man, and every day more and more conformable to thy unsinning and divine example. Amen, Lord Jesus, Amen.

DIRECTIONS FOR THOSE THAT ARE MORE GROWN IN YEARS.

When you have attained to more knowledge and proficiency in grace, and are of an age capable of receiving the holy sacrament, God then expects more from you, and it is high time for you, good Philotheus, to strengthen your prayers, and to begin to add some ejaculations over and above, such as these are which follow,

Ejaculations at waking, or rising.

Awake, O my soul, and sing praises to God.

Glory be to thee, O God, for watching over me this night.

Lord, raise me up, at the last day, to life everlasting.

Morning Prayer.

Early in the morning will I cry unto thee; Lord, hear my prayer.

Glory be to thee, Lord God Almighty, glory be to thee for renewing thy mercies to me every morning, glory be to thee for refreshing me this night with sleep, and for preserving me from the perils of darkness.

O do away, as the night, so my transgressions; scatter my sins as the morning cloud.

Lord, forgive whatever thou hast seen amiss in me this night, my —— [Here, if you are conscious to yourself of any sin committed in the night, confess it.] O Father of mercies, wash me thoroughly from my wickedness, and cleanse me from my sin.

And let thy Holy Spirit so prevent, and accom-

pany, and follow me this day, that I may believe in thee, and love thee, and keep thy commandments, and continue in thy fear all the day long.

Lord, make me chaste and temperate, humble and adviseable, diligent in my studies, obedient to my superiors, and charitable to all men.

Lord, deliver me from sloth and idleness; from youthful lusts, and ill company; from all dangers bodily and ghostly, and give me grace to remember thee, my Creator, in the days of my youth.

Bless, and defend, and save the king, and all the royal family, and all orders of men amongst us, ecclesiastical or civil; Lord, give them all grace in their several stations, to be instrumental to thy glory, and the public good.

Together with them, I commend to thy divine providence (my father and mother, my brethren and sisters) all my friends and relations, all my superiors in this place, and all my fellow-scholars; O Lord, vouchsafe us all those graces and blessings which thou knowest to be most suitable for us.

Unto thee, O my God, do I dedicate this day, and my whole life; O do thou so bless and prosper me in my studies, that I may every day grow more fit for thy service.

Hear me, O Lord, and pardon my failings, for the merits of thy Son Jesus, in whose holy words I sum up all my wants. Our Father, which art in heaven, &c.

DIRECTIONS FOR READING THE HOLY SCRIPTURE.

When you have said your morning prayer, good Philotheus, you may then go cheerfully to your study, and rely upon the divine goodness for a blessing.

But first, if you have time, I advise you to read, before second peal, some short psalm or piece of a chapter out of the gospel, or historical books, because they are the most easy to be understood, remembering the example of young Timothy, who was bred up to know the holy scriptures from a child. 2 Tim. iii. 15.

But if you want time on ordinary days to read the scripture, be sure to read somewhat of it on Sundays and holidays, and consider that you have it daily read to you in the hall before dinner and supper, and at night when you are just going to bed, that you may close the day with holy thoughts; and if you hearken diligently to it when it is read, you do in effect read it yourself.

Now to make your reading the more profitable to you, begin with one or more of these ejaculations.

Ejaculations before reading the Holy Scripture.

Wherewithal, Lord, shall a young man cleanse his way? Even by ruling himself after thy word. Ps. cxix. 9.

Lord, open my eyes, that I may see the wonderful things of thy law.

O heavenly Father! I humbly beg thy Holy Spirit so to help me at this time to read and understand, and to remember and practise thy word, that it may make me wise to salvation.

When you are thus prepared, good Philotheus, then begin to read, and consider that it is God's most holy word that you read, and that all the while you are reading, God is speaking to you; and therefore read with attention and humility, and endeavour, as much as you can, to suit your affections to the subject you read.

For instance—if you read any of God's commands, they should excite in you a zeal to keep them.

If you read any of God's threatenings against sinners, or his judgments on them, they should excite in you a fear to provoke him.

When you read any of his gracious promises, they should encourage and quicken your obedience.

When you read any of God's mercies, they should excite you to thanksgiving.

When you read any great mystery recorded in holy writ, you are to prostrate your reason to divine revelation.

And to this purpose, in the midst of your reading, say,

Lord, give me grace to obey this command. Or,

Lord, deliver me from this sin, or this judgment. Or,

Lord, I rely on this good promise. Or,

Glory be to thee, O Lord, for this mercy. Or,

Lord, I believe and adore this mystery.

Say any of these, according as best agrees with the subject you read; and when you have read as much as conveniently you can, conclude with one of these ejaculations.

Ejaculations after Reading.

Blessed be thou, O Lord; O teach me thy statutes. Ps. cxix.

Lord, make thy word a lanthorn unto my feet, and a light unto my paths.

Lord, make thy word my delight and my counsellor.

DIRECTIONS FOR THE DAY-TIME.

O Philotheus, you cannot enough thank God for the order of the place you live in; where there is so much care taken to make you a good Christian, as well as a good scholar; where you go so frequently to prayers every day in the chapel, and in the school; and sing hymns and psalms to God so frequently in your chamber, and in the chapel, and in the hall, so that you are in a manner brought up in a perpetuity of prayer.

Be sure, Philotheus, that you are accountable to God for all these opportunities he gives you of serving him, and think how many blessings for yourself, and for the college, you might obtain if you prayed to, and praised God rather out of a devout affection, than merely to comply with the custom of the place.

Prayer, good Philotheus, is the very life of a Christian; and therefore we are so frequently commanded to pray without ceasing; not that we can be always on our knees, but that we should accustom ourselves to frequent thoughts of God, that wheresoever we are, he sees us. And when we think on God, we should have always an ejaculation ready to offer up to him; and by this means we may pray, not only seven times a day with David, but all the day long. Ps. cxix.

In your reading holy scripture, especially in the Psalms, you may easily gather these short sentences which most affect you, for they are most proper for this use; and when you have learned them without book, say one of them now and then, as they occur to your mind, or occasion requires, or as your devotion prompts you.

But be not troubled, if being otherwise lawfully employed, or if being indisposed, you pass a whole day without saying any; for to omit them is no sin: nor be you scrupulous in what posture you say them; for they being short breathings of the soul to God, require not that solemnity, as set prayers do.

Now to give you some instances of ejaculatory prayer, take these following:

At going out.

Lord, bless my going out and my coming in, from this time forth for evermore. Ps. cxxi. 8.

After a Sin committed.

Lord, be merciful to me, miserable sinner; and for the merits of my Saviour, lay not this sin to my charge.

After any Blessing, or Deliverance.

Glory be to thee, O Lord, for this blessing, or this deliverance.

Praise the Lord, O my soul; and all that is within me praise his holy name. Ps. ciii. 1.

At giving Alms.

O Lord, who didst not despise the widow's mite, accept of this little I now give to relieve one of thy poor members. Mark xii. 42.

After having done any Good.

Not unto me, O Lord, not unto me, but unto thy name, be the praise. Ps. cxv. 1.

In Temptation.

Lord, succour me with thy grace, that I may overcome this temptation.

DIRECTIONS FOR THE EVENING.

Consider, good Philotheus, how many that have gone to bed well over night have been found dead the next morning; and therefore it highly concerns you to take care to make your peace with God before you go to sleep.

I advise you, therefore, towards night, or when you go *circum*, to call yourself to an account how you have spent the day.

Examine your thoughts, and discourses, and actions, and recreations, and devotions, and see what has been amiss in any of them.

Consider what idleness or unchastity, what lying and stubbornness, you have been guilty of; or whether you have had a quarrel with any of your fellows; and if you have, be sure to be friends with him before you say your prayers.

Again, consider what particular blessing or deliverance God has vouchsafed you the day past, that you may give thanks for it, and then say as follows:

Evening Prayer.

Let my prayer, O Lord, be set forth in thy sight as incense, and the lifting up of my hands be as an evening sacrifice. Psalm cxli. 2.

Holy, holy, holy Lord God, I, miserable sinner, must acknowledge that I have offended thee this day

in thought, word, and deed; particularly by ——— [Here mention any sin you have been guilty of.] But I fly into the arms of thy fatherly compassion. Lord, for thy mercy's sake, forgive me; cleanse me from my wickedness, and strengthen my weakness, that I may overcome all the temptations which daily surround me, and continue constant in my obedience.

Accept of my humblest praise and thanksgiving, O Lord, for all the goodness thou hast this day shewed me; for all the helps of preventing or restraining grace thou hast vouchsafed me; for whatever I have done this day, which is in any measure acceptable to thee; for whatever progress I have made in my study; for thy preservation of me from all the miseries and danger which frail mortality is every moment exposed to, particularly —— [Here name any particular blessing or deliverance God hath sent you.]

Praise the Lord, O my soul, who saveth thy life from destruction, and crowneth thee with mercy and loving kindness.

O heavenly Father, to thy Almighty protection I recommend myself, and all my relations, and all that belong to this college. O thou that never slumberest, nor sleepest, watch over us, and preserve us from sin and danger.

Lord, let it be thy good pleasure to refresh me this night with such seasonable rest, that I may rise the next morning more fit for thy service. O pardon my failings, and hear my prayers, for the sake of my blessed Saviour, in whose holy words I sum up all my wants.

Our Father, &c.

Ejaculations at going to Bed.

Lord, as I now go to my bed, I must one day go to my grave; O make me wise to consider my latter end.

I will lay me down in peace, and take my rest, for thou, Lord, only makest me to dwell in safety. Ps. iv. 8.

Directions for Midnight.

If you chance to wake in the night, or cannot sleep, beware, Philotheus, of idle and unclean thoughts, which will then be apt to crowd into your mind; and therefore to arm yourself against them, I advise you to learn Psalm cxxx. and cxxxix. by heart; or treasure up some ejaculations in your mind, which will be excellent matter for your thoughts to feed on. For instance,

Ejaculations for the Night.

Thou, O Lord, hast granted thy loving kindness in the day time; and in the night season will I sing of thee, and make my prayer to the God of my life. Psalm xlii. 8.

O Lord, the holy angels are now before thy throne in heaven. They never rest day or night from thy praises; and with them do I now sing Hallelujah, salvation, and honour, and glory, and power be unto our God, for ever and ever. Amen, amen. Rev. vii. 15.

Lord, I know thou wilt one day call me to give an account of my stewardship; but when thou wilt come I know not, whether at even, or at midnight, or at cock-crowing, or in the morning. Mark xiii. 35.

O do thou give me grace to watch, and to pray always, that at thy coming thou mayest say to me, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Amen, blessed Lord, Amen.

But have a care, Philotheus, you fix not your mind too much, neither strive to repeat too many devout expressions, for fear of hindering your sleep, and of indisposing yourself for the duties of the day following.

DIRECTIONS FOR THE LORD'S DAY.

A good Christian, Philotheus, that takes care to spend every day well, will take more than ordinary care to sanctify the Lord's day, it being the proper employment of that day to attend God's worship, and to provide for our souls; and therefore it is fit you should add some petitions to your morning and evening prayer, relating to the solemn duties of the day, such as these are which follow.

Before Church-time.

O my God, I humbly beseech thee to prepare my soul to worship thee this day acceptably, with reverence and godly fear; fill me with that fear which works by love; purify my heart from all vain, and worldly, or sinful thoughts; fix my affections on things above, all the day long; and, O Lord, give me grace to receive thy word, which I shall hear this day, into an honest and good heart, and to bring forth fruit with patience. Luke viii. 15.

Hear me, O God, for the sake of Jesus Christ my Saviour. Amen, amen.

When you come into the church, or chapel, not only on the Lord's day, but on any other day, use this short preparatory prayer at your first kneeling down

In the Church.

O Lord, I humbly beg thy Holy Spirit to help my infirmities at this time, and to dispose my heart to devotion, that my prayers and praises may be acceptable in thy sight, through Jesus Christ my Saviour.

After Church-time.

Glory be to thee, O Lord God Almighty, glory be to thee, who hast permitted me to appear before thee this day, and tread thy courts.

Lord, pardon all my failings in thy service this day past, the wanderings, and coldness, and indevotion of my prayers; for the sake of my blessed Saviour, have mercy upon me.

Lord, make me a doer of thy word, and not a hearer only, lest I deceive my soul. James i. 22.

When you are called to repetition at night, remember, Philotheus, to make some amends for your negligent hearing at the church, and treasure up in your memory some little portion of those instructions you have heard, to direct your practice.

DIRECTIONS FOR RECEIVING THE HOLY EUCHARIST.

The receiving of the blessed sacrament, good Philotheus, is the most divine and solemn act of our religion: and it ought to be the zealous endeavour of every true Christian, by God's assistance, to prepare his soul with the most serious and most devout dispositions he possibly can, to approach the holy altar: you are therefore to consider what you are to do before receiving, what in the time of receiving, and what after receiving.

Before Receiving.

The duties you are to perform before receiving are all comprehended in that one rule which St. Paul gives us, 1 Cor. xi. 28. Let a man examine himself, and so let him eat of that bread, and drink of that cup; which are in a manner commented on by the church in the exhortation before the sacrament, which I advise you to read over in your Common Prayer Book.

To put this rule in practice, it is your best way, Philotheus, at some convenient time, to withdraw yourself into your chamber, or into the chapel, and there to begin to commune with your own heart, and to call your sins to remembrance, but first pray heartily to God for his grace to assist you.

A Prayer before Examination.

Hear the voice of my humble petition, O Lord, now I cry unto thee, and lift up my hands toward thy mercy-seat.

Behold, Lord, now I am about to search into my own heart; but, alas, alas! my heart is deceitful and

desperately wicked; how can I know it? Jer. xvii. 9. Thou, therefore, that searchest the heart, and triest the reins, discover to me all the evils and deceits of my own heart, that I may confess, bewail, and forsake them, and obtain mercy. Lord, hear me, Lord, help me, for the merits of Jesus my Saviour. Amen, Amen.

Rules to be observed in Examination.

Having prayed for God's assistance, doubt not, Philotheus, but he will vouchsafe it to you; and to guide you in your examination the better, observe these following directions:—

When you examine yourself, either by the following catalogue, or by that in the 'Whole Duty of Man,' or by any other, pause a while on every particular; and if you find yourself not guilty, then say, glory be to thee, O Lord, for preserving me from this sin, and so go on.

When your conscience answers guilty, then it will be your best way, having said, Lord, have mercy upon me, and forgive me this sin, to write down that sin in a paper, that you may have it ready to confess to God, when your examination is done.

You are to consider, Philotheus, that there are several degrees of young penitents; and some are more, some less sinful. For instance:

Some there are who, either through want of conscientious parents, or through often stifling good motions, or through inconstancy, or heedlessness, or unadvisedness, or vicious company, or ill-nature, or youthful lusts, and the like, have been from their infancy very negligent of learning, or at least of practising their duty.

Again, some there are amongst these, whose sins are more heinous than ordinary, in regard they are accompanied with several aggravations; for any sin is much aggravated, if it be committed knowingly, or deliberately, or frequently; and, more than that, if it be committed obstinately, or presumptuously, or on slight or no temptations, or against checks of conscience, or against reproofs, or vows to the contrary; but most of all, if it be committed so long, and so often, till it becomes habitual, till the sinner does take delight in it, or boasts of it, or makes a mock of it, or tempts others also to commit it. All these, and the like circumstances, do very much heighten the guilt of any sin.

You may easily from hence guess what progress you have made in wickedness; and if you find yourself in the number of any of these, by all means, good Philotheus, resolve to repent immediately, and to confess your sins with all their aggravations; for be sure of

this, that every other step you run further from heaven, every other hour you continue longer in a sinful course, makes your sins the more hard to be mastered, and your repentance the more difficult.

On the other side, some there are, though, I fear, but few, who, having been brought up in the nurture and admonition of the Lord, have been, by the goodness of God secured from violent temptations, and enormous sins; who have, like Josiah, while they were yet young, sought the Lord, and have in a great measure kept their baptismal vow, and preserved a sense of their duty. 2 Chron. xxxiv. 3.

Such as these have fewer sins to confess, and those sins less aggravated; and therefore have greater obligations to magnify God's mercy than others; but if you are in this number, have a care of growing careless in your examination, or of presuming on your own innocence; for if we say, or think, we have no sin, we miserably deceive ourselves. 1 John i.

O Philotheus, the best of men, God knows, have very much evil in them to detest and bewail, and have infinite need of a Saviour; and therefore let him that thinketh he standeth, take heed lest he fall. 1 Cor. x. 12.

Whatever you do then, be sure to keep your heart with all diligence, and pray for constant supplies of God's grace; for perhaps the devil defers his tempting you till you are grown up, and become your own master, and have not that tenderness of offending, or that awe of parents, or superiors, which you now have.

Be not over-scrupulous, Philotheus, either to make yourself guilty of more sins than really you are, or to reckon up all your infirmities, or daily failings, or sins of omission, which would render your examinations endless and impossible; but examine yourself chiefly about your wilful sins, or sins of commission; and know there be many sins, even of commission, that you may doubt whether you have quite forgot; but be not disheartened at it; for holy David hath taught you, that a general confession of such sins is enough, when he prays to God to cleanse him from his secret faults. Ps. xix. 12.

That you may gain a true sense of your sins, by your examination, labour to imprint in your mind awful apprehensions of the day of judgment, and of God the great Judge, in whose presence you now are: and to raise such apprehensions, dwell a while on such meditations as these.

Motives to Examination.

O my soul, thou art now in the presence of the great Judge of heaven and earth, before whose dreadful tribunal thou must certainly appear at the day of judgment, to give a strict account of all thy actions, of every idle word, and every evil thought, and thy own conscience will then be thy accuser.

Think, O my soul, think, if thou canst, what unimaginable horrors will seize an impenitent sinner, when the last trump calls him out of the grave, and

the devils begin to drag him to God's judgment-seat! What would such a wretch give to purchase one such opportunity of repentance, as God now in great mercy gives thee? If ever thou hopest to escape those horrors, O my soul, make thy peace with God; judge thyself here, lest thou be condemned hereafter.

The Examination itself.

I adjure thee, O my soul, in the presence of the great Judge, who knows all the secrets of thy heart; I adjure thee, as thou wilt answer before God's judgment-seat at the last day, to tell me:

Does not thy daily experience teach thee, that thy whole nature is corrupt, prone to all that is evil, averse to all that is good?

How hast thou spent thy time from thy childhood to this very moment?

How hast thou kept the solemn vow of thy baptism?

What good duties hast thou omitted?

What sins hast thou committed?

In particular, what sin art thou guilty of, more immediately against God?

Art thou guilty of any infidelity, or atheism, and distrust in, or presumption on, or despair of God's mercy?

Art thou guilty of wilful ignorance of God, or of any idolatry, in worshipping any creature? Hast thou loved any thing more than God, or feared any one above him?

Hast thou been guilty of hypocrisy in God's service, or of forsaking God, and of resorting to the devil, to witches, or wizards?

Art thou guilty of repining or murmuring at God's providence, or of being impatient under his afflictions, or of being unthankful for his mercies, or of

being disobedient to his commands, or of being incorrigible under his judgments?

When, and in what manner hast thou been guilty of dishonouring God?

By blasphemous or irreligious thoughts, or discourses, or by tamely hearing others blaspheme?

By taking God's most holy name in vain, or by customary or false swearing, or by the breach of any lawful oath or solemn vow?

By any sacrilege, or irreverent behaviour in God's house or mis-spending the Lord's day, or any neglect of, or inattention to God's word, read or preached; or unprofitableness under the means of grace?

Have I dishonoured God by coldness, and wanderings, and indevotion, or carelessness in my prayers; or by weariness in his service, or by my total neglect of it, or by unworthy communicating?

By impenitence, or putting off the evil day, or superficial and partial repentances, or frequent relapses, or resisting the good motions of God's Spirit?

By abetting any schism, or heresy, or profaneness?

O my soul, what sins art thou guilty of more immediately against thyself?

Art thou guilty of pride, either of thy clothes, or of thy estate, or of thy credit, or of thy parts, or of thy own holiness; or of boasting of thy own good deeds, or of commending thyself, or of being greedy of praise, or of performing good duties to gain applause, or of committing sin to avoid reproach of men?

Hast thou been immoderately greedy of riches, or of sensual pleasures; or guilty of peevishness, or of too violent, or too lasting fits of anger, or of incon-

stancy, or of inconsideration, or of discontentedness with thy condition?

Hast thou been guilty of mis-spending thy time, or of negligence in resisting temptations, or of not improving those opportunities of learning and piety, which God gives thee in this place, or of abusing thy natural parts to sin!

Hast thou been guilty of any intemperance in eating, or in drinking, or in sleeping, or in recreations, spending too much time on them, or being too greedy after them?

Hast thou been guilty of idleness, or of downright drunkenness, or of laughing at it in others?

Hast thou been guilty of any uncleanness of the eye, or of the hand, or of the fancy, or of any lasciviousness, or of lust, or fornication, or adultery; or hast thou taken delight in lewd company, or in vicious or unchaste songs, or stories, or expressions?

O my soul, what sins art thou guilty of more immediately against thy neighbour?

How, when, where, against whom hast thou been guilty of any injury, or injustice, or oppression, or breach of trust, or promise, or of any fraud, or theft, or flattery, or dissimulation, or treachery, or lying, or of giving any unjust scandal?

How, when, where, against whom hast thou been guilty of any ill-language, or detraction, or slander, or tale-bearing, or rash censuring, or backbiting, or of contemning, or scoffing at thy neighbour, either for his infirmities, or for his being religious?

How, when, where, against whom hast thou been guilty of any contentiousness, or spite, or revenge, or of delighting causelessly to grieve thy neighbour, or of railing, or of actually hurting him, or of

murdering him in thy mind, by ill wishes or curses? Hast thou been guilty of bitter imprecations, or bearing false witness, or coveteousness of any thing he possesses?

Hast thou been guilty of unthankfulness to those that have done thee good, or have reproved thee, or of uncharitableness to the poor, or to any Christian in distress; or of any unnaturalness to any of thy relations; or of any evil-speaking, or disrespect, or stubbornness against any of thy governors, either civil or ecclesiastical; or, in particular, against thy parents, or superiors, in this place; or of any wilful disobedience to the lawful commands of all or either of them?

Hast thou tempted any other to sin, by connivance, or encouragement, or command, or persuasion, and mightily increased thy own guilt, by furthering the damnation of thy brother?

In case, Philotheus, you do find this examination too difficult for you, or are afraid you shall not rightly perform it, or meet with any scruples or troubles of conscience in the practice of it, I then advise you, as the church does, to go to one of your superiors in this place, to be your spiritual guide; and be not ashamed to unburthen your soul freely to him, that, besides his ghostly counsel, you may receive the benefit of absolution; for, though confession of our sins to God is only matter of duty, and absolutely necessary, yet confession to our spiritual guide also is, by many devout souls, found to be very advantageous to true repentance.

If upon your examination, Philotheus, you find you have any way wronged your neighbour, resolve upon the first opportunity to make him some suitable satisfaction, and to ask his forgiveness; for you are first to be reconciled to your brother, before you come to the altar to offer your gift. Matt. v. 24.

If you are guilty of tempting any other to sin, ask God's pardon for him as well as yourself; and, if you have any opportunity to do it, exhort him to repentance.

But if any have wronged you, forgive the injury presently, for you beg forgiveness of God on this very condition, that you yourself forgive your brother.

This examination of your-

self, Philotheus, I suppose will be task enough for you at one time; and therefore, that you may not tire yourself, you may conclude with this short prayer,

A Prayer after Examination.

O Lord God, I have now, by thy assistance, considered my own evil ways: O thou, who only knowest the heart, and who only canst change it, create in me such a broken and contrite heart, which thou hast promised not to despise, and so deep a sense of my own sin and misery, that my repentance may bear some proportion to my guilt. O my God, pardon all my failings, and perfect that good work thou hast begun in me, for the merits of Jesus my Saviour, in whose holy words I sum up all my wants.

Our Father, &c.

At the very next opportunity of retiring you can get, resolve, good Philotheus, with the prodigal, to return to your heavenly Father, and humbly to beg forgiveness; and having brought your catalogue of sins with you, kneel down, and with the lowest prostration of soul and body make your confession to God of your sins, and of their aggravations.

A Form of Confession.

O thou great Judge of heaven and earth, before whose glorious majesty even the good angels, who never sinned, fall prostrate, and tremble.

With what debasement and dread ought I to appear before thy awful presence, who am but dust and ashes, and, which is infinitely worse, a miserable wretched sinner!

Holy, holy, holy Lord God Almighty, thou art of purer eyes than to behold evil with the least approbation: the way of the wicked, and the sacrifice of the wicked, is an abomination to thee. Prov. xv. 8.

Woe is me, then, O Lord, woe is me! for I have

inclined unto wickedness with my heart; but for the sake of thy well-beloved Son, cast not out my prayer, nor turn thy mercy from me. Psalm lxvi. 20.

Miserable wretch that I am! I have gone astray from the very womb; I was shapen in wickedness, and in sin did my mother conceive me: who can bring a clean thing out of an unclean? What is man, then, O God, that he should be clean? or he that is born of a woman, that he should be righteous?

Thou, Lord, puttest no trust in thy saints, and the heavens are not clean in thy sight, and the very angels thou chargest with folly. Job iv. 18.

How much more abominable, then, and filthy am I, who daily drink iniquity like water?

Lord, pity, and cleanse, and forgive, and save me, for thy mercy's sake.

I know, O God, that in my flesh dwelleth no good thing! for when I would do good, evil is present with me; for I see a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin. Rom. vii.

Lord, have mercy upon me, and deliver me from this body of death, from this tyranny of sin.

Alas, alas! my whole nature is corrupt, infinitely prone to all evil, and averse to all that is good; my understanding is full of ignorance and error; my will is perverse; my memory tenacious of all things that may pollute me, and forgetful of my duty; my passions are inordinate, my senses the inlets of all impurity; and I have abused all my faculties: I am unclean, unclean!

Lord, pity, and cleanse, and forgive, and save me, for thy mercy's sake.

O Lord God, how have I through my whole life

violated the solemn vow I made to thee in my baptism, by eagerly pursuing the vanities of this wicked world, by easily yielding to the temptations of the devil, by greedily indulging my own carnal desires and lusts, by a fruitless and dead faith, and by disobedience to thy holy will and commands!

Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

I have sinned, O Lord God, I have sinned against thee, by ——

[Here confess out of your paper the sins which you have committed more immediately against God, with the aggravations that accompany them. For instance:]

Lord, I have committed this sin, or these sins, frequently, against checks of conscience, &c. and then add—

Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son: O pity, and cleanse, and forgive, and save me, for thy mercy's sake.

I have sinned, O Lord God, I have sinned against thee, and against my own self, by ——

[Here confess the sins you have committed more immediately against yourself, with their aggravations, &c. and say as before.]

Father, I have sinned against heaven, &c.

I have sinned, O Lord God, I have sinned against thee, and against my neighbour, by ——

[Here confess the sins you have committed more immediately against your neighbour, with their aggravations, &c. and add as before.]

Father, I have sinned against heaven, &c.

O Lord God, my wickedness is great, and my iniquities are infinite; they are more in number than the hairs of my head; and my heart would fail me, but that I well know thy mercies are more numberless than my sins. Psalm xl. 12.

Have mercy upon me, therefore, O Lord, according to thy great goodness; according to the multitude of thy mercies do away my offences. Ps. li. 1.

Who, alas! can tell how oft he offendeth? O cleanse thou me from my secret faults, from all my sins of ignorance, or infirmity, or omission, or which I have not observed, or which I have forgot; Lord, lay none of them to my charge; Father, forgive me; Lord Jesus, have mercy upon me.

O remember not the sins and offences of my youth, but receive me, O heavenly Father, into the arms of thy fatherly compassion, as thou didst the returning prodigal; and forgive me all my transgressions, for the merits of Jesus, thy only well-beloved Son, and my Saviour. Amen, amen.

When you have thus confessed your sins, good Philotheus, endeavour to be still more sensible of them, and to bewail them with a true penitential hatred, and shame, and sorrow for them; then make steady resolutions of forsaking them, and cry earnestly to God for pardon and grace, for you must as well put on the new man, as put off the old. Eph. iv. 22. Of all which acts of repentance I give you the following instances, and advise you to say them over as devoutly as possibly you can.

Acts of Shame.

O Lord God, I am ashamed, and blush to lift up my face to thee; for my iniquities are increased over my head, and my trespasses are grown up into the heavens! Ezra ix. 6.

O my soul, what fruit have I reaped from al the

pleasures of sin which flattered me, which are but vanity, and vexation of spirit!

Lord, I am ashamed of my own folly, and madness, and disingenuity, when I call to mind how greedily I have sucked in my own pollution; how treacherously I have betrayed my own soul to temptations, and combined with the very devils to hasten and increase my own damnation; how obstinately I have fled from thee, when thy mercy pursued me with promises of pardon; how unworthily I have abused thy goodness, and forbearance, and long-suffering, which should have led me to repentance.

Surely, after I was turned, I repented; and since I have considered my ways, I am ashamed; yea, even confounded, because I bear the reproach of my youth. Jer. xxxi. 19.

Acts of Abhorrence.

I hate all evil ways, O Lord; but thy law will I love. Psalm cxix.

O Lord God, nothing is more abominable in thy sight, or more diabolical, nothing more defaces thy divine image, or makes me more odious in thy purest eyes, than sin; and therefore I hate and abhor it!

O Lord God, I confess I have nothing good in me, nothing that can any way move thee to compassionate so loathsome a sinner, but thy own free, and undeserved, and infinite mercy, and the merits of my Saviour.

O Lord God, I cannot but admire the riches of thy goodness, who hast spared me so long, and hast given me this opportunity of repentance. O do thou yet magnify thy mercy more in my forgiveness. O cleanse me from all that filth my soul hath con-

tracted, which now renders me odious to my own self, as well as to thee.

Acts of Contrition.

Miserable wretch that I am, that I should begin so early to offend my creator, and sin so much in so short a time!

Lord, I fear I never yet thoroughly considered how evil and how bitter a thing it is to depart from thee. O make me every day more and more sensible of the error of my ways, and of my own infinite vileness.

Miserable wretch that I am, that ever I should commit those sins, which expose me to all the phials of thy wrath, to all the curses of thy law, to all thy judgments temporal or spiritual in this life, and to all the horrors, and despair, and torments of the damned in the life to come!

Miserable wretch that I am, that ever I should transgress that law of thine, O God, which is so just, and holy, and good, and perfect, and so condescending to my infirmities, and in keeping of which there are so great, so unconceivable rewards!

O, that with Mary Magdalen I could weep much, and love much, having so much to be forgiven. Luke vii. 38.

O gracious Lord, look on me, as thou didst on Peter; and let thy compassionate looks so pierce my heart, that I may weep bitterly for my sins. Luke xxii. 61.

O Lord God, break this hard heart, for thou only canst do it, and melt it into tears of contrition! Miserable wretch that I am, that I should sin so much, and yet grieve so little!

Woe is me, miserable wretch, woe is me, that ever

I should offend so indulgent, so liberal, so tender a Father!

Woe is me, that ever I should repay the infinite love, and the intolerable sufferings of my Saviour for me, with nothing but those sins which occasioned those very sufferings!

Woe is me, that ever I should grieve thy Holy Spirit, by rejecting many of his good motions, from whom only I derive grace and consolation!

O Lord God, every slight worldly trouble is apt to draw plenty of tears from mine eyes; but when I would weep for my sins, which are the greatest calamities that can possibly befal me, either my eyes are dry, or my tears too few, to bewail so many provocations!

O blessed Spirit, instil true penitent sorrow into my soul; make my head waters, and my eyes fountains of tears; or do thou supply the want of them with sighs and groans unutterable! Rom. viii. 26.

But alas! I know all the tears I can possibly shed can never wash away the least of my sins; it is thy blood only, Lord, that can do it!

O blessed Saviour, how can I ever sufficiently lament the guilt of my sins, which was so great, that nothing but thy own inestimable blood could expiate!

O heavenly Father, in the defect of my own tears, I offer thee the blood of thy own well-beloved Son; for his sake have mercy upon me. Amen. Amen.

Resolution.

O Lord God, with shame I confess that other lords besides thee have hitherto had dominion over me. Isaiah xxvi.

I have been in the snare of the devil, and have

been led captive by him, and sin hath reigned in my mortal body, and I have obeyed it in the lust thereof; but henceforth I resolve to serve none but thee, and from this very moment I utterly forsake all my sins, and turn to thee. 2 Tim. ii. Rom. vi.

O my God, I do from my heart renew my baptismal vow, which, alas! I have hitherto so often violated; I do for ever renounce the devil, and all his works, and all his temptations; I do for ever renounce all the vanities of this wicked world, which may prevent me from thy service, and all the sinful lusts of the flesh.

O my God, I do steadfastly believe all the articles of the Christian faith, and will keep thy holy will and commandments, and walk in the same all the days of my life.

All this I am bound to do and believe, and by thy help so I will; and I heartily thank thee, O heavenly Father, who hast called me to this state of salvation, through Jesus Christ my Saviour; and I humbly pray thee, for his sake, to give me grace, that I may continue in the same to my life's end.

Oblation.

Blessed be thy name, O Lord God, who hast set before me life and death, and hast bid me choose life.

Behold, Lord, I do with all my heart choose life. I choose thee, O my God, for thou art my life.

Save, Lord, and hear me, O King of heaven, and accept of my sacrifice, even the sacrifice of my whole heart, which I now give thee.

O my God, I offer thee my senses and passions, and all my faculties; I offer thee all my desires, all my designs, all my studies, all the endeavours, all

the remainder of my life; all that I have, or am, I offer up all entirely to thy service.

Lord, sanctify me wholly, that my whole spirit, soul and body, may become thy temple. O do thou dwell in me, and be thou my God, and I will be thy servant. Amen, Amen. 1 Cor. vi.

Acts of Charity.

O Lord God, I do from henceforth resolve to love my neighbour as myself, and to love him not in word only, but in deed and in truth. John i. 3.

I do from my heart forgive all men their trespasses; do thou, Lord, forgive them also.

Lord, bless them that hate me, and do good to them that have any way despitefully used me: O repay them good for evil.

O my God, bless all those that I have in any way wronged; have mercy on all those to whose sins I have been any way accessary, and give them all grace to forgive me. Amen, Amen.

Petition for Pardon.

O thou Father of mercies, and God of all consolation, be merciful to me a miserable sinner.

Lord, remember all thy gracious calls of sinners to repentance, all thy protestations, that thou delightest not in the death of him that dieth, and that thou wouldst have all to be saved. Ezek. xviii. 32. 1 Tim. ii. 4.

Lord, remember all the exceeding great and precious promises which thou hast made to penitent sinners.

Lord, remember that thy mercy is over all thy works, that in mercy thou delightest, and that all

the holy angels, seeing thee well pleased at the exercise of that mercy, rejoice at the conversion of a sinner; that the greater my sins are, the more will that mercy be magnified in my forgiveness. Luke xv. 10.

Lord, remember that thou didst so love the world, as to give thy only beloved Son a ransom for it. John iii. Rom. viii.

O heavenly Father, thou that sparedst not thy only Son, but deliveredst him up for us, wilt thou not with him also freely give us all things? and if all things, wilt thou not also give us the pardon of our sins?

O my God, I firmly believe thou wilt; on that ransom my Saviour hath paid for me, and on all thy gracious promises of pardon, which for his sake thou hast made to me, I wholly rely; here only is the sure and stedfast anchor of my soul, to which my faith and hope shall for ever adhere.

All this, Lord, do I plead, to implore thy forgiveness.

Behold, Lord, though my failings are many, yet to the utmost of my power, I have confessed, and bewailed, and forsaken my transgressions. Behold, Lord, I come at thy call, and I come weary and heavy laden with the burden of my sins: be it unto me according to thy word. O thou that art faithful and just, forgive me my sins, and cleanse me from all unrighteousness. Lord, do thou in no wise cast me from thee, but heal my backslidings, and love me freely; ease me of my burden, that I may find rest in thee; and say unto my soul, Be of good cheer, thy sins are forgiven thee. Matt. xi. 29. 1 John i. 9. John vi. 36. Hos. xiv. 4.

O heavenly Father, for thine own infinite mercies'

sake, for thy truth and promise sake, for all the merits and sufferings of the Son of thy love, in whom thou art always well pleased, pardon all my sins and failings, and receive me into thy favour. Amen, O Lord God, Amen, Amen.

A Petition for Grace in general.

O Lord God, I have sworn, and I will perform it, that I will keep thy righteous judgments. Ps. cxix.

But, alas! I am able of myself to do nothing that is good, not so much as to think one good thought; and I no sooner shall rise from my knees, but I fear I shall be tempted to those very sins I have now so solemnly renounced; and those temptations will certainly overcome me, unless thou, Lord, dost seasonably interpose thy grace to withhold me.

But I can do all things through thee strengthening me: do thou, then, O blessed Saviour, perfect thy strength in my weakness; for in thee only is my trust. Phil. iii.

O my God, thou hast promised to give thy Holy Spirit to those that ask it. Luke xi. 3. Behold, Lord, I do humbly, I do now earnestly ask thy Holy Spirit of thee: O fulfil thy gracious promise to me: O vouchsafe me that Holy Spirit I pray for, to purify my corrupt nature, to strengthen my weakness, to comfort me in troubles, to support me in discouragements, to succour me in temptations, and to assist me in all parts of my duty; that I may ever hereafter live in thy fear, and in constant, sincere, and universal obedience to all thy righteous laws.

Thou, O searcher of hearts, knowest the sin (or sins) I am most inclined to [Here name it, or them];

and herein will lie my greatest danger of backsliding. But, O my God, I beg a double portion of thy invisible aid against it (or them): hold thou up my goings in thy paths, that my footsteps slip not. O work in me that victorious faith, by which I may overcome the world, the devil, and my own corrupt nature. 1 John v. 4.

True it is, O Lord God, that there are many sins, which upon examination, I find, through thy grace, I have not yet committed; and therefore, not unto me, Lord, but unto thy name be the glory. But, alas! there is in my corrupt nature so great a proneness to evil, so great a curiosity to try what sin is, that without thy restraining grace, every temptation, when I shall have more age and liberty, and opportunity to enforce it, will be apt to draw me from my obedience, and to overthrow all my present resolutions.

But my help standeth in thee, O great Creator, who hast made heaven and earth, and I commit my soul to thy keeping. O thou that art faithful, as well as almighty, keep that safe which is committed to thy trust; watch over me, that I may not be beguiled by the deceitfulness of sin, or betrayed by my own treacherous heart, or surprised by my ghostly enemies; and give me grace to watch and to pray incessantly myself, lest I enter into temptation. Hear, Lord, from heaven and succour me, for the alone merits of Jesus my Saviour. Amen, Amen. 1 Pet. iv. 19.

Petitions for particular Graces.

O that my ways, Lord, were made so direct, that I

might keep thy statutes! For then shall I not be confounded, when I have respect unto all thy commandments. Psalm cxix.

Vouchsafe me thy Holy Spirit, therefore, O Lord God, to work in me whatever is well-pleasing in thy sight, that, for the time to come, I may bring forth fruits meet for repentance.

O let it be thy good pleasure to create in me a saving knowledge of thee, and of my duty, justifying faith, true sanctifying grace, and a purifying hope, an ardent love, and a filial fear of thee, a constant desire of pleasing thee, and a great tenderness of offending thee.

Lord, create in me a penitent heart, a resigned will, and mortified affections, an habitual mindfulness of thy presence, and a steady devotion in my prayers, sincere intentions and zeal for thy glory, perseverance in all holy purposes, and a constancy in all trials and temptations.

Lord, create in me a reverential awe of thy name, a delight in thy service, a secret regard to thy day and house of prayer, and a great attention to thy word; a daily care of my time, and a diligence in my studies.

Lord, make me chaste and temperate, humble and advisable, and patient of reproof; and create in me a cheerful and meek, a contented and considerate, a quiet and peaceful spirit.

Lord, bless me with health and competency of living, with a good understanding, a retentive memory, and a ready apprehension; and with such a measure of temporal good things, as thou seest fit for me; and give me grace to make a right use of all those blessings I have already received.

Lord, purify my thoughts, bridle my tongue, guide

all my actions, guard all my senses, stop my ears, and turn away my eyes from sin and vanity.

Lord, give me grace to be just in all my dealings; to do to all men as I would they should do to me; to be subject to my parents, and to all my superiors; to the king as supreme, and to all civil magistrates; to the pastors of thy church, and to all my governors in this place: O grant that I may render due honour and obedience to them all in their several stations.

Lord, make me willing to forgive injuries, and unwilling to offer any; make me grateful to my benefactors, friendly to my equals, condescending to my inferiors, compassionate to the afflicted, charitable to the poor, according to my ability, a lover of good men, and kind to my enemies; and give me grace to keep always a conscience void of offence towards thee and towards men, and to continue in the communion of the church without wavering.

O merciful God, keep thy servant from all wilful, deliberate, or presumptuous sins, and let no wickedness have dominion over me.

From stubbornness and pride, idleness and sloth, intemperance and youthful lusts, inconstancy and lying, good Lord, deliver me.

From irreligious principles, and false teachers, unruly passions, and violent temptations, from contracting vicious habits, or taking pleasure in sin; from profaneness and ill company, envy and malice, detraction and uncharitableness, good Lord, deliver me.

From the errors and vices of the age, and all remanent affections to sin; for the sin (or sins) my corrupt nature is most inclined to [Here name it, or them]; from whatsoever is offensive to thee, or

destructive to my own soul, good Lord, deliver me.

Hear me, O heavenly Father, and conform my my whole life to the example of my blessed Saviour, and that for his sake, in whose holy words I sum up all my wants.

Our Father which art in heaven, &c.

You have now, good Philotheus, by God's help, gone over the hardest part of your preparation for the holy sacrament. The next thing you are to do, is to examine yourself, whether you do sufficiently understand what the sacrament is; then to ask yourself with what intentions you do approach it, and to pray for God's grace to dispose you for worthily receiving; and all these particulars, together with all that you are to know and believe concerning the blessed sacrament, are contained in these following meditations, which I advise you to read over devoutly at several times, till you are in some measure affected with them.

MEDITATIONS ON THE HOLY EUCHARIST.

On the Outward Elements.

I adore thee, O blessed Jesus, my Lord and my God, when I consider what that sacrament is, to which thou now invitest me, and of what parts it consists: of an outward and visible sign, and of an inward and spiritual grace; for thou, Lord, who knowest our infirmities, and how little able we are to conceive things heavenly and spiritual, in pity to our dark and feeble apprehensions, hast ordained outward, and obvious, and visible signs, to represent to our minds thy grace, which is inward and invisible. Thou hast ordained bread and wine, which is our corporal food, to picture out to our faith the food of our souls.

On the Inward Part or Thing signified.

I know, O my God, that I must look through the outward elements, and fix my faith on that which they signify, and which is the inward and invisible grace, even thy own blessed body and blood, which is verily and indeed taken and received by the faithful in the Lord's Supper.

But tell me, O thou whom my soul loveth, how canst thou give us thy flesh to eat?

Lord, thou hast told me, that thy words they are Spirit and they are Life, and are therefore not carnally to be understood. Lord, I believe, help thou my unbelief. John vi.

I believe thy body and blood to be as really present in thy holy sacrament as thy divine power can make it, though the manner of this mysterious presence I cannot comprehend.

Lord, I believe that the bread that we break, and the cup that we drink, are not bare signs only, but the real communication of thy body and thy blood, and pledges to assure me of it; and I verily believe, that if with due preparation I come to thy altar, as certainly as I receive the outward signs, so certainly shall I receive the thing signified, even thy most blessed body and blood; to receive which inestimable blessing, O merciful Lord, do thou fit and prepare me. Amen, Amen. 1 Cor. x.

Who instituted it.

I adore thee, O blessed Jesus, my Lord and my God, when I consider that this holy sacrament was thy own institution; for it was thou, Lord, who, in the night thou wast betrayed, didst take bread, and

after that the cup, and didst bless them, and give them to thy disciples. O blessed Saviour, let thy divinity, thus stamped on it, strike into my soul an holy awe and reverence in approaching it. O create in me heavenly dispositions to celebrate so heavenly an institution. Amen, Amen.

For what End.

I adore thee, O blessed Jesus, my Lord and my God, when I consider for what end thou didst institute thy holy sacrament, implied in thy own command, Do this in remembrance of me.

But what need this command, O gracious Lord? Is it possible for me ever to forget thee my Saviour, who hast done so great things for me?

Alas, alas! my own sad experience tells me it is. Woe is me; every temptation, every vanity, is apt to make me forget thee, though thy own dying words bid me remember thee.

But, O blessed Lord, for thy infinite mercies' sake, pardon all my stupid forgetfulness and ingratitude hitherto, and do thou now create in me such a thankful and lively remembrance of thy dying for me, as may excite me to give up myself entirely to thee, as thou didst give up thyself on the cross for me. Amen, Amen.

A Thanksgiving for Christ's Sufferings.

O thou, my crucified Saviour, glory be to thee for causing thy sufferings to be registered in the gospel. There I have read, and remember the works and triumphs of thy almighty love, for which I will always adore and praise thee.

I remember, O gracious Lord, how thou, who

thoughtest it no robbery to be equal with God, wast made in the fashion of frail man, (Phil. ii.) of the vilest and most contemptible of men; for thou tookest on thee the form of a very servant. I remember how many reproaches, and contradictions, and blasphemies, and persecutions, thou didst endure from a wicked and perverse generation; and all this to save us sinful men.

O Lord Jesus, was ever sorrow like unto thy sorrow? Worthy art thou, O Lamb that wast slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Rev. vii. 12.

I remember, O gracious Lord, how thou didst endure a most bitter agony, and didst sweat great drops of blood falling to the ground; how thou, who art God above all, blessed for ever, wast treacherously betrayed and apprehended, and bound as a malefactor; how thou wast set at nought by Herod and his men of war, and forsaken of all thy disciples, and denied by Peter; and all this to save us sinful men. Rom. ix. 5.

O Lord Jesus, was ever, &c.

I remember how thou, O God of truth, wast accused by false witnesses; how thou, whom all the angels adore, wast blindfolded, and buffetted, and mocked, and spit upon, and stripped naked, and scourged; and all this that we may be healed by thy stripes, and to save us sinful men.

O Lord Jesus, was ever, &c.

I remember, Lord, how thou, that art the great Judge of heaven and earth, wast thyself dragged to the judgment-seat and condemned; how thou, O

King of heaven, wast crowned with thorns, and oppressed with the weight of thy own cross: and all this to save us sinful men.

O Lord Jesus, was ever, &c.

I remember, O blessed Saviour, how thou, who art the Lord of glory, and the sole Author of life, wast put to a most ignominious death; how thy hands and thy feet were nailed to a cross; how thou wast crucified between two thieves, and numbered with the transgressors; how thou hast a potion given to thee to embitter thy very last gasp: and all this to save us sinful men.

O Lord Jesus, was ever, &c.

I remember, O gracious Lord, how when thou wert hanging on the very cross, thou wast scoffed at and reviled; how infinitely then thou wert afflicted and bruised for our transgressions, when the iniquities of us all were laid on thy shoulders; how thou didst then express an anguish greater than all the tortures of thy crucifixion, when thou didst cry out, My God, my God, why hast thou forsaken me! and how thou didst at the last give up the ghost, and die thyself, that we might live.

O Lord Jesus, was ever, &c.

I unfeignedly believe, O gracious Lord, that thou didst suffer all this for sinful men, and in particular for me, when we were all thy utter enemies, and had nothing in us to move thee to pity us, but our extreme misery; nothing to move thee to save us, but our great unworthiness, and thy greater mercy.

O the depth of the riches of thy love, blessed Lord! How unutterable is thy mercy, and thy love past finding out!

O all the holy angels, behold and wonder! wretched

man hath sinned against God, and God himself has suffered the sinner's punishment.

Was there ever sorrow like that which my Lord and my God endured for me?

Was there any love like to that love my Lord and my God hath shewed me?

O ye blessed host of heaven, who rejoice at the conversion of one single sinner, adore and praise my crucified Saviour, who died for the sins of the whole world; adore and praise that unknown sorrow, that wonderful love, which you yourselves must needs admire.

O my gracious Lord, my heart is now full of the sense of thy love; and what have I to return to thee but love again? It is all I have to offer thee; accept it, O merciful Lord, imperfect as it is. And do thou daily heighten my sense of thy love to me, that I may daily heighten my love to thee.

O thou infinite lover of souls, with all my heart I love, I praise, I adore thy love to me; but, alas! I can never do it enough.

O do thou at last, gracious Lord, translate me to thy kingdom of glory, that there I may love thee to the uttermost capacity of a creature, and praise thee to all eternity. Amen, Lord Jesus, Amen, Amen.

What Benefit we receive by it.

I adore thee, O blessed Jesus, my Lord and my God, when I consider the benefits, which through thy mercy we receive by thy holy sacrament.

Glory be to thee, O Lord, who there makest thy own body and blood to become our spiritual food, to strengthen and refresh our souls.

Glory be to thee, O Lord, who by this heavenly

food dost mystically unite us to thyself; for nothing becomes one with our bodies, more than the bodily food we eat, which turns into our very substance; and nothing makes us become one with thee, more than when thou vouchsafest to become the very food of our souls.

Glory be to thee, O Lord, who by this immortal food dost nourish our souls to live the life of grace here, and dost raise us up to life everlasting hereafter. Lord, do thou evermore give me this bread. Amen, Amen. John vi. 51.

Motives for Receiving.

O blessed Saviour, what more powerful motives can I have to persuade me to communicate, than thy command, and the admirable effects of the holy sacrament?

But alas! my corrupt nature is apt to subject me to low and base inducements to this duty; such as are, Fear of my superiors' displeasure, if I abstain; or shame of not appearing as devout as my equals; or the mere custom of the place, or of the season.

But, Lord, I do from my heart renounce all these and the like carnal considerations, and I come to thy table, to renew my baptismal covenant with thee, of which thy sacrament is a seal.

I come to testify my sense of thy love, O heavenly Father, in so loving the world, as to give up thy only Son to die for me.

I come to testify my faith in thee, and my love towards thee, O blessed Saviour, and thankfully to commemorate thy wonderful love in dying for me.

I come, Lord, to testify my stedfastness in the com-

munion of thy church, and my charity to all the world.

I come to thy table, O Lord, out of the sense I have of the want of that spiritual food, to which thou there invitest me.

Alas! alas! I am soon apt to grow weary of well doing; a few prayers, very little duty, is apt to tire me; every slight temptation is apt to overcome me; and I know there is no food can strengthen my soul but thy body; no cordial can revive my drooping obedience but thy blood; and it is thy most blessed body and blood I hunger and thirst after. O gracious Lord, grant that I, and all that communicate with me, may feel its saving efficacy. O feed, O refresh, O nourish our souls with it to life everlasting, and that for thy own infinite mercy sake, which moved thee to offer up thy body and blood for us. Amen, amen.

Prayer for Preparation.

Blessed Lord Jesus! I even tremble when I consider, that he that eateth and drinketh unworthily, is guilty of thy body and blood, and eateth and drinketh damnation to his own soul; and this severe sentence on unworthy communicants makes me afraid to come to thy altar. 1 Cor. xi. 29.

But when I consider that thy sentence is as severe against those who, being invited, refuse to come, (for thou hast said, they shall not taste of thy supper; and unless we eat thy flesh, and drink thy blood, we have no life in us,) I am then afraid to keep me away. John vi.

But blessed be thy mercy, O Lord, for in this straight my soul is in, thou art my guide; thou by

giving me this opportunity of receiving, invitest me to thy table; thou callest me to seek thy face, and my heart replies, thy face, Lord, will I seek.

If thou, Lord, shouldest be extreme to mark what is done amiss, alas! alas! I am then unfit, not only to communicate, but to say even my daily prayers.

I know, Lord, that if I should stay till I am worthy to come, I should then never come; and therefore, though I am unworthy of so unspeakable a mercy, yet I come to beg thy grace to make me worthy, or at least such as thou wilt accept.

O blessed Jesus, do thou so open my eye of faith, to discern thy body and blood in the holy sacrament; do thou so dispose my soul at this time to communicate, that I may feel all the happy effects of thy own divine institution; that my soul may receive such lasting impressions of thy goodness, and be so ravished with the love of thee, and with the incomparable delights of thy service, and with such an early foretaste of heaven, that all the pleasures of sin, which in my growing years may tempt me, may appear to me tasteless and unwelcome.

O heavenly Father, clothe me with the wedding garment, even the graces of my blessed Saviour; for then am I sure to be a welcome guest at thy table, when I shall come thither in the likeness of thy own well-beloved Son, in whom thou art always well pleased.

O heavenly Father, fill me with a lively faith, profound humility, filial obedience, inflamed affections, and universal charity: O raise in my soul all those heavenly transports of zeal and devotion, of love and desire, of joy and delight, of praise and thanksgiving, which become the remembrance of a crucified

Saviour, which become one redeemed by the blood of God, and that for his sake only that redeemed me; in whose holy words I sum up all the graces and blessings I stand in need of.

Our Father which art in heaven, &c.

This prayer, Philotheus, is proper for you to add to your morning prayer, the day on which you are to receive.

DIRECTIONS IN TIME OF RECEIVING.

In time of receiving, good Philotheus, labour all you can to keep your heart affected with the public prayers, and to fill up all the vacant minutes with holy ejaculations, such as these which follow.

At going to the Lord's Table.[1]

In the multitude of thy mercies, O Lord God, do I now approach thy table: O pardon my sins, and receive me graciously. Amen, amen.

At the Offertory.

Blessed be thou, O Lord God, for all things come of thee, and of thy own do I now give thee. 1 Chron. xxix. 14.

O let this alms be an odour of a sweet smell, a sacrifice acceptable and well-pleasing to thee. Phil. iv. 18.

At Consecration.

O blessed Jesu, in the bread broken I call to mind thy body torn with whips, and thorns, and nails; and in the wine poured out, I call to mind thy precious blood, shed for my sins.

[1] The author had put altar. The editor has preferred the word used in our communion service, Lord's table.

Glory be to thee, O Lamb of God, that didst offer thyself a sacrifice to take away the sins of the whole world: Lord, have mercy on me, and take away mine also.

Whilst others are communicating.

O my God, whom have I in heaven but thee? And there is none on earth I desire in comparison of thee. Psalm lxxiii. 25.

As the hart panteth after the water-brooks, so panteth my soul after thee, O God. Psalm xlii. 1.

My soul is athirst for thee, O God, my God.

Blessed Saviour, I am thine, I am wholly thine; for thou hast bought me with a price, with the inestimable price of thy own blood. 1 Cor. vi.

Lord, suffer not the price of thy own blood to perish, and I will always glorify thee in my body, and in my spirit, which are thine.

If there be many communicants, and thou hast much vacant time, Philotheus, and dost want devout matter to employ thy thoughts till all have communicated, thou mayest then repeat the 'Thanksgivings for Christ's Sufferings,' either in whole, or in part, as thou seest it needful.

When the Priest cometh towards you.

O Lord God, I now desire to renew my covenant with thee, and to seal it in this sacrament.

Lord, put thy laws into my mind, and write them in my heart: and for the passion of thy Son, which I now commemorate, be merciful to my unrighteousness; my sins and my iniquities remember no more; and be thou my God, and I will be thy servant. Amen, amen. Heb. viii. 10.

O my soul, taste now, and see how gracious the Lord is. Psalm xxxiv. 8.

After receiving the Bread.

Glory be to thee, O Lord, who feedest me with the bread of life.

O Lord God, who didst sanctify us by the offering of the body of Jesus once for all, sanctify me, even me, O heavenly Father. Heb. x. 10.

After receiving the Cup.

Glory be to thee, O Lord Jesus, who permittest me to drink of the fountain of life freely.

My beloved is mine, and I am his.

Blessed Saviour, thou hast loved us, and washed us from our sins in thy own blood; and therefore to thee be glory and dominion, for ever and ever. Amen, amen. Rev. i. 6.

Glory be to thee, O Jesus, my Lord and my God, for thus feeding my soul with thy most blessed body and blood. O let thy heavenly food transfuse new life and new vigour into my soul, and into the souls of all that communicate with me, that we may all grow more humble and contrite for our sins, that we may all love thee, and serve thee, and delight in thee, and praise thee more frequently, more incessantly, than ever we have done heretofore. Amen, amen.

After the congregation is dismissed, Philotheus, if you cannot get privacy in your own chamber, I advise you at the first opportunity to go into the chapel, and there to give God thanks for that great blessing, of which he has now made you a partaker.

A Thanksgiving after Receiving.

O how plentiful is thy goodness, my Lord, and my God, which thou hast laid up for those that fear thee, which thou hast laid up for those that put their trust in thy mercy. Psalm xxxi. 19.

Was it not love infinite enough, dearest Lord, to give thyself for me on the cross? Was not that sacrifice of thyself sufficient to expiate the sins of the whole world? What, Lord, couldst thou then do more for me?

All the mighty host of heaven stood amazed to see the blood of God shed, to see the King of Glory, (to whom from the first moment of their being they had sung their Hallelujahs,) nailed to a cross, and all this to save sinners.

Sure, Lord, none of all those blessed spirits, with all the glorious illuminations they had, could ever have imagined how thou couldst give thyself more to us than thou hadst done.

And yet for all this, thou hast wrought new miracles of love for us; and, as if it had not been love enough to have given thyself for us on the cross, thou hast found out a way to give thyself to us in the holy sacrament; to unite thyself to us with the most intimate union that it is possible to conceive; to become the very food, the life, the strength, the support of my soul; to become one with me; to become the very soul of my soul.

O Lord God, this is so inconceivable a blessing, that is, so divine an union, that the very angels, who so much desire to look into the great mystery of our redemption, who learn thy manifold wisdom from thy church, and frequent the places of thy public worship, do crowd about the altar, and with awful admiration contemplate the holy sacrament. 1 Peter i. 12; Eph. iii. 10; 1 Cor. x.

What thanks then, gracious Lord, can I return to thee for those wonders of love thou hast shewed to me, wretched sinner, which the very angels, who never sinned, so much admire?

O dearest Lord, raise thou my devotion to the highest pitch it can possibly reach, to praise thee; enlarge my soul to its utmost extent, to love thee.

How can I ever more offend such riches or mercy as are in thee, O crucified Saviour! and yet, whilst I carry this body of sin about me, I fear I shall. But, Lord, I do, from my heart, renounce and abhor all things that displease thee; I resolve to the utmost of my power, to resist all temptations, and to become as totally thine as my frail nature will permit me.

O gracious Lord, who hast so infinitely loved us, and given us everlasting consolation, and good hope through grace, comfort my heart, and for ever establish it in every good word and work.

Blessing, and honour, and glory, and power, be unto him that sitteth on the throne, and unto the Lamb for ever.

Rejoice in the Lord Jesus, O my soul, for of him cometh my salvation.

I will love thee, O Lord, my King, and I will praise thy name for ever and ever.

Glory be to thee, O Lord God, for giving me this blessed opportunity of coming to thy table. O grant I may never more pollute my soul, which thou hast now made thy temple to reside in, who art the God of purity.

Praise the Lord, O my soul, while I live will I praise the Lord; as long as I have any being I will sing praises unto thee, O blessed Saviour, my King and my God.

O gracious Lord, pardon all my failings, accept all my prayers and praises, and supply all my wants, which I sum up in thy own blessed words, "Our Father," &c.

Remember, good Philotheus, that when you have received the holy sacrament, your greatest work is then but beginning, which is, to observe all the promises you have made to God of future obedience; and therefore it is good for you to read over now and then, and to renew your resolutions, and to examine yourself how you have kept them, that you may preserve in your soul a serious sense of your duty, and a conscientious care to perform it.

Form of general Thanksgiving.

Worthy art thou, O Lord of heaven and earth, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are, and were created. Rev. iv. 11.

Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein; thou preservest them all, and the host of heaven praiseth thee. Neh. ix. 6.

Glory be to thee, O Lord God Almighty, for creating man after thine own image, and making so great a variety of creatures to minister to his use.

Glory be to thee, who givest us life, and breath, and all things, who givest us fruitful seasons, and fillest our hearts with food and gladness. Acts xiv. 17.

Glory be to thee, O Lord God, for all thy many blessings and deliverances; for all thy forbearance and long-suffering to this sinful nation; glory be to thee, O Lord, who hast made me also share in those public mercies, and for that light of the gospel thou vouchsafest us, of which the greatest part of the world is totally ignorant.

Glory be to thee, O heavenly Father, for my being and preservation, strength and health, understanding and memory, friends and benefactors, and for all my abilities of mind and body.

Glory be to thee, O heavenly Father, for my com-

petent livelihood, for my education in this college, for all my known or unknown deliverances, and for the guard thy holy angels keep over me.

But, above all, glory be to thee, for giving thy only Son to die for my sins, and for all the spiritual blessings he has purchased for me; for my baptism, and all the opportunities thou givest me for serving thee, or of receiving the holy eucharist; for whatever sin I have escaped, for whatever good I have done, or thought, for all my helps of grace and hopes of heaven, glory be to thee.

Praise the Lord, O my soul, and all that is within me praise his holy name.

Glory be to thee, O Lord Jesus, for thy inexpressible love to lost man; glory be to thee, O Lord, for condescending to take our frail nature on thee; glory be to thee, for all thy heavenly doctrine to instruct us, thy great miracles to convince us, and thy unblameable example to guide us.

Glory be to thee, O blessed Jesus, for thy agony and bloody sweat, for all the torments and anguish of thy bitter passion.

Glory be to thee, O blessed Jesus, for thy glorious resurrection and ascension into heaven, and intercession for us at the right hand of thy Father.

O gracious Lord, thou that hast done so much for me, how can I ever sufficiently praise and love thee?

Praise the Lord Jesus, O my soul, and all that is within me praise his holy name.

Glory be to thee, O blessed Spirit, glory be to thee for all the miraculous gifts and graces thou didst bestow on the apostles, to fit them to convert the world, and for inspiring the sacred penmen of holy scripture.

Glory be to thee for instilling holy thoughts into

my soul, for all the ghostly strength, and support, and comfort, and illumination, we receive from thee, for all thy preventing, and restraining, and sanctifying grace, glory be to thee.

Blessed Spirit, let me never more, by my sins, grieve thee, who art the Author of life and joy to me.

Praise the Lord, O my soul, and all that is within me, praise his holy name.

Here, Philotheus, if you recite this thanksgiving on any festival, or saint's day, you may add,

Particularly, O Lord, I am bound to praise thee for the great blessing we this day commemorate. [Here mention it; for instance—the nativity of our blessed Saviour, or the like.]

Or, for the saint whose memory we this day celebrate. [Here you may name him, and add,]

Praise the Lord therefore, O my soul, and all that is within me, praise his holy name.

Blessing, and honour, and thanksgiving, and praises more than I can utter, more than I can conceive, be unto thee, O most adorable Trinity, Father, Son, and Holy Ghost, by all angels, all men, all creatures, for ever and ever.

A form of general Intercession.

Holy, holy, holy Lord God Almighty, I a miserable sinner, humbly acknowledge that I am altogether unworthy to pray for myself, but since thou hast commanded us to make prayers and intercessions for all men, in obedience to thy command, and in confidence of thy unlimited goodness, I commend to thy mercy and divine providence the wants and necessities of all mankind.

Lord, let it be thy good pleasure to restore to thy

church Catholic primitive peace and purity, and to preserve it against the gates of hell.

Particularly, O Lord God, I implore thy mercy for this sinful nation; for the iniquity of the land is exceeding great.

Alas! alas! we are unthankful for thy blessings, incorrigible under thy judgments, and unprofitable under all the means of grace; and what can we expect from thee, but to drink deep of the cup of thy wrath?

And, wretch that I am! my sins have increased the heap of the public impieties, and made their cry the louder to heaven for vengeance.

But, O Lord God, in the midst of judgment remember mercy; turn thou us, good Lord, and so shall we be turned; O be favourable to thy people, and give us all grace to turn to thee in fasting, weeping, and mourning, to put a period to our provocations, and do thou put a period to our punishment.

O Lord God, out of the multitude of thy mercies, give us grace to fear thee, and to keep thy commandments always, that it may be well with us, and thou mayest rejoice over us, to do us good. Amen, Amen.

O let it be thy good pleasure to bless us all, from the highest to the lowest, in our several stations:

To defend the church of England from all the assaults of schism, or heresy, or sacrilege; and to bless all bishops, priests and deacons with apostolical graces, exemplary lives and sound doctrine.

O let it be thy good pleasure to save and defend our sovereign [*lord the king*] from all *his* enemies; grant *him* a long and happy reign over us, and endue *him* with all those gifts and graces, which may make *him* a terror to evil works, and a great promoter of thy glory.

Bless *him* and all *his* royal relations with a great measure of all temporal good things, and with eternal glory in the world to come.

Lord, let it be thy good pleasure to grant to the privy-council, wisdom from above; to all magistrates integrity and zeal for religion; to the gentry and commonalty, pious and just, peaceable and loyal hearts; to our armies and navy, protection and victory; to the whole nation, healthful, and fruitful, and peaceful times.

Lord, let it be thy good pleasure to grant to all Jews, Turks, infidels, atheists, and heretics conversion; to all malefactors and wicked men, timely repentance; to all holy persons increase of grace and perseverance; to all that I have tempted any way to sin, or with whom I have been a companion in evil, contrition and pardon.

Lord, let it be thy good pleasure to bless all those I have any way wronged, and to forgive those that have wronged me; to comfort the disconsolate; to give health to the sick, ease to those that are in pain, patience to the afflicted, food to the hungry, clothes to the naked, liberty to the captive, and a safe delivery to women with child.

Lord, be thou a guide to the traveller, safety to those that are at sea, a refuge to the oppressed; be thou a father to the fatherless, take care of the widows, pity and relieve all poor prisoners for debt, and have mercy on all idiots and mad persons.

Lord, let it be thy good pleasure to bless my parents, my brothers and sisters, and all my relations; all my friends, [all my governors in this college,] all my fellow-scholars, all who have commended themselves to my prayers, particularly—[Here you may

name them, if you see occasion.] Lord, thou best knowest all our conditions, all our desires, all our wants; O do thou therefore suit thy grace and blessings to our several necessities of body and soul.

Hear, O merciful Father, my supplications, and that for the sake of thy Son Jesus, who died for us all; in whose holy words I sum up all my own, and the wants of all I pray for. "Our Father," &c.

If you are a child of the college, good Philotheus, I advise you now and then to say that usual Collect, wherein you give thanks for the founder, and pray for the college; both which you have great reason to do in private, as well as in public, when you consider that God has made the founder an instrument of doing you much good, in advantaging your education; and the blessings you pray for on the college, you have yourself a part in.

A Thanksgiving for the Founder.

I give thee humble and hearty thanks, O most merciful Father, for our founder, William of Wykham, and all other our benefactors, by whose benefits we are, in this college, brought up to godliness and good learning; and I beseech thee to give us grace so to use these thy blessings to the glory of thy name, that we may become profitable members in the church and commonwealth, and may be at last partakers of the immortal glory of the resurrection, through Jesus Christ our Lord. Amen. Amen.

DIRECTIONS TO USE THE FOREGOING PRAYERS, AND ON FASTING AND ALMS.

Have a great care, good Philotheus, that you make not any of the rules here given you a pretence to neglect the orders and duties of the place you live in, or of the school; for that were idleness rather than devotion.

When you fix on a day to examine your soul, or to confess your sins in, believe me, Philotheus, nothing will more enforce your prayers and repentance, than if they are accompanied with fasting and alms, as you may see in the example of Cornelius, whose prayers, and fasting, and alms, all joined together, were so acceptable to God, as made him send, first, an angel from heaven, and after the angel an apostle, and after the apostle the Holy Ghost, to confirm and enlighten him. Acts x.

But take notice, Philotheus, that all the fasting I advise you to, is only to some fasting day, or some one Friday or Saturday, when your commons are less than on other days, to content yourself with your bare allowance, and withal to lay aside some small matter, according to your stock, for the poor.

But beware you do not do your duty only to be seen or approved of by others; for this were hypocrisy. And take heed your performance do not puff you up with a vain conceit of your holiness, and that you are better than your fellows; for this were abominable pride. And, alas! when you have done the best you can, you fall infinitely short of your duty, and it is God's mere mercy, not any the least worth in you, makes your service any way acceptable to him.

When you have once thoroughly examined yourself, good Philotheus, and made a particular confession of the sins of your whole life, and begged pardon, there is not the same absolute necessity of such laborious examination at your next communicating, especially if you examine yourself carefully every night, and daily repent of the evil of the day past, and are not conscious to yourself of any great and notorious sins since your last confession; for if you are not, the examination and confession only of what passed since your last communicating, together with a general confession of your former sins, and a solemn renewing of your former acts of repentance, may serve the turn.

But if your conscience accuses you of any culpable neglect in your last examination, or of any great relapses, or of any wilful violations of your last vows and resolutions, in those and the like cases, it is the surest way to begin all your repentance again.

Remember, Philotheus, that though it is God that works in you to will and to do of his good pleasure, yet God also commands you to work out your own salvation yourself; and therefore you are to labour for those blessings, and to practise those graces you pray for: so that you are to read your duty in your prayers.

If you find any particular sin you are guilty of, or any particular grace which you want, or any particular blessing which you are to give thanks for, which is not here mentioned, it is easy for you to add it to your prayers, as occasion requires. In like manner, if you meet with any passage in any prayer, which does not either so directly or so fully express the sense of your soul, as you could wish, leave it out.

If opportunity, leisure, and devotion, all together, do at any time, when you go home, or at times of liberty, incline you to make some present addition to your daily prayers; or like Daniel (Dan. vi. 10.) and holy David, (Ps. lv. 17.) not only at morning and evening, but at noon-day, to pray to God, thou mayest then use the prayer for Particular Graces, or Acts of Resolution and Oblation, or on Sundays and holidays, the Form of General Thanksgiving; or on fasting days, the Form of General Intercession; as may best suit with the season and with your own affections.

DIRECTIONS CONCERNING INFIRMITIES.

If, after all the care and pains you can take, and your petitions also for God's grace, you find in the performance of your duty, in your daily prayers, examinations, receiving the holy eucharist, or the like, great coldness and wanderings, and incomposedness, and weariness of spirit, and that your heart is little affected with it, and that you fall very much short of the rules here laid down, and therefore are ready to conclude that all you have done is in vain, and displeasing to God; be not disheartened at this, Philotheus, it is a good sign to be so much grieved for your failings in your duty: it is an argument of a filial tenderness and desire to serve God better, that your spirit is willing though your flesh is weak, and if you still continue your endeavours and prayers, patiently relying on God's infinite goodness, and on his gracious promise of hearing you, he will assuredly hear you in his good time.

Know, good Philotheus, that this is the case of thousands as well as of yourself. The very best of Christians sin under the perverseness and impotency of their corrupt nature, and even the just man falls seven times a day, through sins of ignorance, or infirmity, or sudden surreption, or inadvertency, or the like; though it is true he riseth again by an habitual repentance: and therefore be not discouraged, but daily beg pardon for your daily failings.

To ease you in such indispositions, or when you are also straitened in time, or diverted by any unavoidable avocations, I advise you to shorten your prayers, and, for the longer morning and evening prayers, say the shorter. And as for the other parts of devotion throughout this Manual, they are cut into so many breaks and divisions, on purpose, that you may lengthen or shorten your prayers, as may best comply with your occasions and infirmities. Only let me warn you seriously, that under colour of indulging your infirmities, you do not indulge your sloth.

Be not then afflicted, good Philotheus, if you cannot come up exactly to the rules here given you. Believe me, it was never imagined you would, it was only hoped that you would

endeavour it. And know that it is a great error of many devout souls to think all they do signifies nothing, because they fall short of the rules laid down in their books of devotion; little considering that it is sincerity God requires of us, and not perfection; for if there be a willing mind in us, it is accepted according to that which a man hath, and not according to that a man hath not. 2 Cor. viii. 12. So that your infirmities ought to humble, but not discourage you.

For instance, suppose you should not be able, after all your endeavours and prayers, to shed any, or but few tears for your sins, be not too much cast down at it; for to be troubled for want of tears, is one sign of a godly sorrow. And it is certain, though tears are very desirable, yet they are not always signs of true repentance; for hypocrites may shed them, and there may be true godly sorrow without them, and perhaps God will at last give them to you, when his wisdom sees your heart in a fit temper for them.

Whensoever then you are troubled with an afflicted sense of your infirmities, and for your many failings, I advise you to say this prayer following, and to rest satisfied that he who died for you, will both hear, and accept, and succour you.

A Prayer against Failings.

O thou compassionate Saviour of sinful men, look down from heaven, and have mercy upon me, wretched sinner; O save me, O help me, for without thee I can do nothing as I ought.

Miserable man that I am! my very prayers and repentance are accompanied with so many failings, that I am sometimes afraid, that thou, Lord, wilt not hear such prayers, nor regard such repentance.

But, O blessed Saviour, my Lord and my God, it is thy promise not to discourage the least measure of grace; thou wilt not quench the smoking flax, or break the bruised reed. Matt. xii. 20.

It is thy practice, Lord, to comply with the weakness of thy servants; thou art the good Shepherd, who carriest the tender Lambs in thy very bosom, and gently leadest those that are with young. Isa. xl. 11.

Nay, Lord, it is thy very nature so to do; for thou

thyself hast felt human infirmities, and canst not but commiserate those that sigh under them. Heb. ii. 15; iv. 17, 18.

Why art thou then so heavy, O my soul, and why art thou so disquieted within me? O put thy trust in thy Saviour, who is the help of thy countenance and thy God. Psalm xliii. 5.

O gracious Lord, do thou pity me, and accept my weak and imperfect performance, and supply, by thy boundless mercy, all the defects in my duty; and seeing it is thy pleasure that I should serve thee better, O Lord God, increase thy succours of grace, and I shall then increase my obedience.

O thou lover of souls, for the sake of that infinite compassion of thine, which moved thee to die for me, hear me and help me. Amen, Lord Jesus, Amen, Amen.

DIRECTIONS IN TIME OF SICKNESS.

Far be it from you, good Philotheus, to counterfeit yourself sick at any time, to avoid the school, or the like, lest God send you sickness indeed, to punish your idleness and dissimulation.

But if it please God to visit you with a real disease, let it be your first care to be at peace with heaven; for God, by taking you off from your usual studies, does give you a call to repentance; and the examination of yourself in the beginning of your sickness, is as seasonable and necessary as before your communicating; besides, if your sickness proves dangerous, you will then, I doubt not, desire to communicate, so that to fit you both for the holy sacrament, and for heaven, examination and repentance ought to be first in your thoughts.

Beware, Philotheus, of deferring this duty, because you are young and think you may have time enough to repent hereafter, for you see that persons younger than yourself die, and you are not sure to outlive this distemper; and if you should put it off, till your sickness grows more on you, it may perhaps take away your senses: or if it does not, be sure it will much more indispose you to prayer and recollection.

In the beginning then of your sickness, begin your repentance, and say over this following prayer, and not only say, but practise it:

Prayer in the beginning of Sickness.

O heavenly Father who, in thy wisdom, knowest what is best for me, glory be to thee.

Lord, if it seem good in thy sight, divert this distemper from me, which I now feel seizing on me, that I may employ my health to thy glory, and praise thy name.

But if thou art pleased it should grow on me, I willingly submit to thy afflicted hand; for thou art wont to chastise those whom thou dost love: and I am sure thou wilt lay no more on me than thou wilt enable me to bear. 1 Cor. x. 13.

I know, O my God, thou sendest this sickness on me for my good, even to humble and reform me; O grant it may work that saving effect in me.

Lord, create in me a true penitent sorrow for all my sins past, a stedfast faith in thee, and sincere resolutions of amendment for the time to come.

Deliver me from all frowardness and impatience, and give me an entire resignation to thy divine will; O suffer not the disease to take away my senses, and do thou continually supply my thoughts with holy ejaculations. Lord, bless all the means that are used for my recovery, and restore me to my health in thy good time; but if otherwise thou hast appointed for me, thy blessed will be done. O wean my affection from all things below, and fill me with ardent desires after heaven; Lord, fit me for thyself, and then call me to those joys unspeakable and full of glory, when thou pleasest, and that for the sake of thy only Son Jesus, my Saviour, in whose holy words I sum up all my wants. "Our Father," &c.

Ejaculations in time of Sickness.

Father, if it be possible, remove this cup from me; nevertheless, not my will, but thine be done. Matt. xxvi. 39.

Trouble and heaviness have taken hold upon me, but my sure trust is in thee, O Lord.

Forsake me not, O my God, when my strength faileth me; haste thee to help me, O Lord God of my salvation. Ps. xxxviii. 21, 22.

Lord, teach me so to number my days, that I may apply my heart unto wisdom. Ps. xc. 12.

Deal thou with me, O Lord, according to thy name, for sweet is thy mercy.

Lord, what is my hope? truly my hope is even in thee.

O my soul, tarry thou the Lord's leisure; be strong, and he shall comfort thy heart, and put thou thy trust in the Lord.

Into thy hands I recommend my spirit; for thou hast redeemed me, O Lord, thou God of truth!

In my Father's house are many mansions, and thou, Lord Jesus, art gone before to prepare a place for us, that where thou art, we may be also. John xiv. 2.

Lord, be merciful to me a miserable sinner.

O Lord God, we must all at the last day appear before thy judgment-seat; O cleanse me from my sins, that I may be found blameless at the coming of Jesus.

As the day goeth away, and the shadows of the evening are stretched out, so passeth away my life, even like a vapour that appeareth for a little time, and then vanisheth away. James iv. 14.

Eye hath not seen, nor ear heard, nor the heart of man conceived the good things which God hath laid up for those that love him. Lord, do thou therefore inflame my soul with thy love. 1 Cor. ii. 9.

I know, Lord, that thy judgments are right, and that thou of very faithfulness hast caused me to be troubled. Psalm cxix. 75.

O heavenly Father, my hope is wholly in thy mercy, and in the merits and sufferings of my Saviour; O, for his sake, forgive and save me!

To these, and the like ejaculations, Philotheus, which thou mayest gather thyself, thou mayest now and then, either read a Psalm yourself, or have one read to you, as particularly Psalm xxiii. or xxv. or xxvii. or li. or any other that does best suit with your condition.

I need give you no farther directions for the time of sickness, because I presume, Philotheus, that when you feel your sickness prevailing on you, you will then send for a spiritual guide; who will give you more particular advice, and minister to all the necessities of your soul, and therefore I shall only add this form of thanksgiving.

A thanksgiving after recovery.

Glory be to thee, O heavenly Father, for the sickness thou hast in mercy sent me.

Lord, the stripes thou didst lay on me, were the stripes of love. Glory be to thee!

Before I was troubled, I went wrong; but now I will keep thy word. Psalm cxix. 67.

It is good for me that I have been in trouble, that I might learn thy statutes.

Glory be to thee, O Lord, glory be to thee for delivering me from the terrors of death, and restoring me to my health again, glory be to thee.

I called upon the Lord in my trouble, and the Lord heard me at large. Psalm cxviii. 5.

I shall not die, but live and declare the works of the Lord.

Praise the Lord, therefore, O my soul; as long as I have my life, which at first God gave me, and which he has now restored to me, I will sing praise unto his name.

O Lord God, who hast in thy tender mercy prolonged my days in this world, give me grace to spend that life thou hast now lengthened, in thy service. O give me grace to perform all my resolutions of new obedience, and so to live in the filial fear of thee, all the remainder of my time, that I may at last die at peace with myself, at peace with the whole world, and at peace with thee; and that for the sake of thy well-beloved Son, and my Saviour, in whose holy words I sum up all my wants.

Our Father, &c.

To this you may, if you think fit, add Psalm ciii.

To conclude, my good Philotheus, if you have reaped any good from these prayers and instructions, be sure to give God hearty thanks for it, and let this encourage you to make the more frequent use of them; and God of his infinite mercy bless them every day more and more to your growth in grace, and to his own glory. Amen.

THREE HYMNS,

BY THE AUTHOR OF

'THE MANUAL OF PRAYERS FOR THE USE OF THE SCHOLARS OF WINCHESTER COLLEGE.'

A MORNING HYMN.

AWAKE, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and joyful rise,
To pay thy morning sacrifice.

Thy precious time, mis-spent, redeem;
Each present day, thy last esteem;
Improve thy talent with due care,
For the great day thyself prepare.

In conversation be sincere,
Keep conscience, as the noon-tide, clear;
Think how all-seeing God thy ways,
And all thy secret thoughts, surveys.

By influence of the light divine,
Let thy own light to others shine;
Reflect all heav'n's propitious rays,
In ardent love and cheerful praise.

Wake, and lift up thyself, my heart,
And with the angels bear thy part;
Who all night long unwearied sing
High praise to the eternal King.

I wake, I wake, ye heavenly choir:
May your devotion me inspire,
That I, like you, my age may spend,
Like you, may on my God attend!

May I, like you, in God delight,
Have all day long my God in sight;
Perform, like you, my Maker's will:
O may I never more do ill!

Had I your wings, to heav'n I'd fly;
But God shall that defect supply,
And my soul wing'd with warm desire,
Shall all day long to heav'n aspire.

All praise to thee, who safe hast kept,
And hast refresh'd me, whilst I slept;
Grant, Lord, when I from death shall wake,
I may of endless life partake.

I would not wake, nor rise again:
E'en heav'n itself I would disdain,
Wert thou not there to be enjoy'd,
And I in hymns to be employ'd.

Heav'n is, dear Lord, where'er thou art:
O never then from me depart;
For to my soul 'tis hell to be
But for one moment void of thee.

Lord, I my vows to thee renew,
Disperse my sins as morning dew;
Guard my first springs of thought and will,
And with thyself my spirit fill.

Direct, controul, suggest, this day,
All I design, or do, or say;
That all my pow'rs, with all their might,
In thy sole glory may unite.

Praise God, from whom all blessings flow,
Praise him, all creatures here below;
Praise him above, ye heav'nly host,
Praise Father, Son, and Holy Ghost.

AN EVENING HYMN.

All praise to thee, my God, this night,
For all the blessings of the light:
Keep me, O keep me, King of kings,
Beneath thy own Almighty wings.

Forgive me, Lord, for thy dear Son,
The ill that I this day have done;
That with the world, myself, and thee,
I, ere I sleep, at peace may be.

Teach me to live, that I may dread
The grave as little as my bed;
To die, that this vile body may
Rise glorious at the awful day.

O may my soul on thee repose,
And may sweet sleep mine eyelids close;
Sleep, that may me more vig'rous make,
To serve my God when I awake.

When in the night I sleepless lie,
My soul with heavenly thoughts supply,
Let no ill dreams disturb my rest,
No pow'rs of darkness me molest.

Dull sleep! of sense me to deprive!
I am but half my time alive!
Thy faithful lovers, Lord, are griev'd
To lie so long of thee bereav'd.

But tho' sleep o'er my frailty reigns,
Let it not hold me long in chains;
And now and then let loose my heart,
Till it an Hallelujah dart.

The faster sleep the senses binds,
The more unfetter'd are our minds;
O may my soul, from matter free,
Thy loveliness unclouded see!

O when shall I, in endless day,
For ever chase dark sleep away,
And hymns, with the supernal choir,
Incessant sing, and never tire?

May my blest guardian, while I sleep,
Close to my bed his vigils keep;
Divine love into me instil,
Stop all the avenues of ill!

Celestial joys to me rehearse,
And thought to thought with me converse;
Or, in my stead, all the night long,
Sing to my God a grateful song.

Praise God, from whom all blessings flow,
Praise him, all creatures here below;
Praise him above, ye heav'nly host,
Praise Father, Son, and Holy Ghost.

A MIDNIGHT HYMN.

My God, now I from sleep awake,
The sole possession of me take;
From midnight terrors me secure,
And guard my heart from thoughts impure.

Bless'd angels, while we silent lie,
You Hallelujahs sing on high;
You joyful hymn the ever blest,
Before the throne, and never rest.

I with your choir celestial join,
In off'ring up a hymn divine;
With you in heav'n I hope to dwell,
And bid the night and world farewell.

My soul, when I shake off this dust,
Lord, in thy arms I will entrust;
O make me thy peculiar care,
Some mansion for my soul prepare.

Give me a place at thy saints' feet,
Or some fall'n angel's vacant seat;
I'll strive to sing as loud as they,
Who sit above in brighter day.

O may I always ready stand,
With my lamp burning in my hand!
May I in sight of heav'n rejoice,
Whene'er I hear the Bridegroom's voice!

All praise to thee, in light array'd,
Who light thy dwelling-place hast made:
A boundless ocean of bright beams,
From thy all-glorious Godhead streams.

The sun in its meridian height
Is very darkness in thy sight:
My soul, O lighten, and inflame,
With thought and love of thy great name.

Bless'd Jesu, thou, on heav'n intent,
Whole nights hast in devotion spent;
But I, frail creature, soon am tir'd,
And all my zeal is soon expir'd.

My soul, how canst thou weary grow,
Of antedating bliss below,
In sacred hymns, and heav'nly love,
Which will eternal be above.

Shine on me, Lord, new life impart,
Fresh ardours kindle in my heart;
One ray of thy all-quick'ning light
Dispels the sloth and clouds of night.

Lord, lest the tempter me surprise,
Watch over thine own sacrifice;
All loose, all idle thoughts cast out,
And make my very dreams devout.

Praise God, from whom all blessings flow,
Praise him, all creatures here below;
Praise him above, ye heav'nly host,
Praise Father, Son, and Holy Ghost.

BISHOP KENN'S DEVOTIONS

ON THE APOSTLES' CREED,

ENTITLED

"THE MOTIVES OF LOVE."

I Believe.

My Lord and my God, with a full, free, and firm assent, I believe all the articles of my creed, because thou hast revealed them; I know thou art infallible truth, and canst not, (Deut. xxxii. 4. Heb. vi. 18.) thou art infinite love, (Psalm xxv. 8.) and will not deceive me: Glory be to thee.

With all my heart, O my God, do I love and praise thee, who art so infinitely amiable in thyself, and so full of love to us, that all I can know, or believe of thee, excites me to love thee.

Lord, daily increase my faith; make it active and

fruitful, (James ii. 20.) that I may believe and love thee as entirely as becomes one entirely devoted to thee.

In God.

I believe, O my God, that thou art One, (Deut. iv. 35.) and that there is no other God beside thee, (Isa. xliv. 6; xlv. 5, 6.) thou art that one infinite and independent Being, that One only true God, whom all men and all angels are to adore: all glory be to thee.

O Lord God, help me to love and to praise thee with godlike affections and a suitable devotion.

I believe, O my God, that in the unity of thy Godhead there is a Trinity of persons, (Matt. iii. 17; xxviii. 19.) I believe in thee, O Father, Son, and Holy Ghost, in whose name I was baptized, (John i. 5, 7.) to whose service I am religiously devoted: all glory be to thee.

I believe, I admire, I love, I praise, I adore thee, O most blessed and glorious Trinity, God the Father, God the Son, and God the Holy Ghost, for being the joint Authors of our salvation: all glory be to thee.

O sacred, and dreadful, and mysterious Trinity, though I cannot conceive thee, yet let me daily experience thy goodness; Let thy grace, O Lord Jesus, let thy love, O God the Father, (2 Cor. xiii. 14.) let thy communications, O Holy Spirit, be ever with me.

The Father.

I believe, and love, and praise thee, O my God, the first Person in the most adorable Trinity; the Fountain of the Godhead; the eternal Father of thy co-eternal Son, (John i. 18; v. 18.) Jesus my Saviour.

Glory be to thee, O God the Father, for so loving

the world, (John iii. 16.) as to give thy only begotten Son to redeem us.

Glory to be thee, O heavenly Father, for first loving us, and giving the dearest thing thou hadst for us; O help me to love again, and to think nothing too dear for thee.

Almighty.

I believe, O my God, that thou art a Spirit, (John iv. 23, 24.) most pure and holy, (1 Pet. i. 16.) and infinite in all perfections, (Psalm cxlv. 3.) in power, (Psalm cxv. 3.) and knowledge, (Isaiah xl. 28.) and goodness, (Matt. xix. 17.) that thou art eternal, (Ps. xc. 2.) immutable, (James i. 17.) and omnipresent, (Psalm cxxxix. 1, &c.) All love, all glory be to thee.

I believe, O Lord, that thou art most wise, (Psalm cxlvii. 5.) and just, (Rom. ii. 6.) most happy, (Psalm xvii. 11.) and glorious, (1 Tim. vi. 16.) and all-sufficient, (2 Cor. xii. 9.) most gracious, and merciful, and tender, and benign, and liberal, and beneficent, Titus iii. 4. Eph. ii. 4. Psalm li. 1. All love, all glory be to thee.

I believe thy divine nature, O my God, to be in all respects amiable, to be amiableness itself, to be love (Cant. v. 16. 1 John iv. 8, 16.) itself; and therefore I love, I admire, I praise, and fear, and adore thee.

Thou, Lord, art my hope, my trust, my life, my joy, my glory, my God, my all, my love.

Maker of heaven and earth.

I believe that thou, O Father Almighty, didst create heaven and earth, the whole world, and all

things in it, visible and invisible, out of nothing, and by thy word only, (Gen. i. 1. Heb. xi. 3. Ps. xxxiii. 6.) All glory be to thee.

I believe, O thou great Creator, that thy divine love made thee communicate being to thy creatures; that thou lovest all things, and hatest nothing thou hast made: glory be to thee.

I believe, O God, that thou art the sole Lord and Proprietor of all things thou hast made, (Deut. x. 14. Psalm lxxxix. 11.) that all things do necessarily depend on thee; that it is in thee only we live, and move, and have our being, (Acts xvii. 28.) All love, all glory be to thee.

I believe, O thou communicative Goodness, that thou dost preserve, and sustain, and protect, and bless all things thou hast made, suitably to the natures thou hast given them, (read Psalm cxlv.) All love, all glory be to thee.

I believe, O mighty Wisdom, that thou dost most sweetly order, and govern, and dispose all things, (Psalm civ. 24.) even the most minute, (Matt. vi. 26, 28; x. 30.) even the very sins of men, (Gen. l. 20.) to conspire in thy glory; O do thou conduct my whole life, steer every motion of my soul, towards the great end of our creation; to love and to glorify thee.

I believe, O Lord, that thy love was more illustrious in the creation of man than in all the rest of the visible world; thou wert pleased to make him (Gen. i. 26.) in thine own image, and after thine own divine likeness: all love, all glory be to thee.

Thou, Lord, didst make man for thyself, and all things visible for man; thou designedst all creatures for his use, (Psalm viii.) and didst subject them to his dominion; the very angels thou didst charge (Ps.

xci. 11.) to keep him in all his ways: all love, all glory be to thee.

Thy works, O Lord, are wonderful and amiable, (Psalm cxi. 2—4.) I love, and admire, and praise thy universal providence over the whole world; the perpetual flux of thy goodness on every creature: all glory be to thee.

I love and praise thee, O my God, for all the particular vouchsafements of thy love to me, (Ps. lxviii. 19.) for all thy deliverances and blessings, either to my body or to my soul, known or unknown, (read Psalm ciii.) for all that I do not remember, or did not consider: all love and glory be to thee.

The longer I live, O my God, the more reason I have to love thee, because every day supplies me with fresh experiments and new motives of thy manifold love to me: and therefore all love, all glory be to thee.

And in Jesus.

I believe in thee, O Jesus, and I rejoice in that dear name which is so full and expressive of thy love.

Thou art Jesus our Saviour, because thou camest into the world on purpose to save us from our sins, (Matt. i. 21.) All love, all glory be to thee.

O be thou ever Jesus to me; O let me feel the kind force of that sweet name, in which I and all sinners do read our danger, and our deliverance, our guilt and our salvation.

O most benign Jesus! He well deserves to be accursed that does not love thee, (1 Cor. xvi. 22.) Who, Lord, can ever hope to share in thy salvation, who does not love thee his Saviour?

Christ.

I believe, O merciful Jesus, that thou art Christ the true Messias (John i. 41. Dan. ix. 26.) the anointed of the Lord, the promised seed which was to bruise the serpent's head, (Gen. iii. 15.) long expected by the fathers, (Luke ii. 25.) foretold by the prophets, (Acts x. 43.) represented by types, (Col. ii. 17.) which were all fulfilled in thee, O thou the desire of all nations, (Hag. ii. 7.) All love, all glory be to thee.

I believe that thou, O Jesus, wert anointed with the Holy Spirit, (Acts x. 38. Heb. i. 9.) that all his gifts and graces were poured out, and diffused like a sweet ointment on thy soul, without measure, (John iii. 34.) thou art altogether lovely, O Christ, and of thy fulness we all receive, (John i. 16.) All love, all glory be to thee.

I believe, O thou anointed of God, that as kings, (1 Sam. xv. 1.) and priests, (Lev. iv. 3. v. 16.) and prophets, (1 Kings xix. 16.) were heretofore anointed with material oil, so by thy heavenly anointing, (Matt. iii. 16.) thou wast consecrated to be our prophet, our king, and our priest, and in all those three offices, to manifest thy love to us; and therefore all love, all glory be to thee.

Glory be to thee, O Christ our prophet, (John iv. 25. Acts vii. 37. Luke iv. 18.) who didst teach, and reveal, and interpret thy father's will, and all saving truth to the world.

Glory be to thee, O Christ our King, (Luke i. 33, 69, 71.) who dost give laws to thy people, dost govern and protect us, and hast subdued all our ghostly enemies.

Glory be to thee, O Christ, our Priest, who dost

bless us, (Acts iii. 26.) who dost offer thyself a sacrifice, (Isaiah liii. 10. Eph. v. 2. Heb. ix. 14.) and dost still make intercession for us. Rom. viii. 34. Heb. vii. 25.

Our redemption, our illumination, our support is wholly from thy love, O thou anointed of God: all love, all glory be to thee.

His only Son.

I believe that thou, O most adorable Jesus, art the Son of God by ineffable generation, (Heb. i. 5. Isaiah liii. 8. John i. 1.) thou didst from eternity derive thy Godhead from the Father; thou art the brightness of his glory, and the express image of his person, (Heb. i. 3.) All love, all glory be to thee.

Thou, O blessed Jesu, art the only Son of God, the only begotten Son, full of grace and truth, (John i. 14; xviii. 5, 18; Rom. viii. 32. Matt. iii. 17.) thou art the only beloved Son, in whom the Father is well pleased; it is only in thee, and for thee, that sinners have hope; and therefore all love, all glory be to thee.

Thou art equal (Phil. ii. 6.) to thy Father, O Jesu, in amiableness and love to us, and art equally to be loved by us; and therefore all love and praise be to the Father, that eternally begat, (1 John v. 1.) and to the Son eternally begotten.

Our Lord.

I believe, O thou eternal Son of the Father, that thou art the great (Tit. ii. 13.) and true God, (1 John v. 20.) Jehovah our righteousness, (Jer. xxiii. 6.) God above all blessed for ever, (Rom. ix. 5.) and mighty to save, (Isaiah lxiii. 1.) All glory be to thee.

I believe, O Lord Jesus, that thou didst make, (John i. 3.) and dost sustain all things by thy power, (Heb. i. 3, 10.) and that thou art to be honoured by men, and by angels, as thy Father is honoured, (Heb. i. 6. Phil. ii. 10. John v. 23.) All love, all glory be to thee.

I believe, O thou King of kings, and Lord of lords, (Rev. xix. 16.) that thou art the Lord and the Author of the men of the new creation, (Eph. i. 21, 22; ii. 10.) as well as of the old, that thou art more peculiarly Lord of us sinners by purchase, 1 Cor. vi. 20. O that I, and all that own thy dominion, may for ever love, and revere, and obey (Luke vi. 46.) so powerful and gracious a Lord!

Who was conceived by the Holy Ghost.

I believe, O most condescending Majesty, that when thou didst stoop so low as to assume our frail nature, the Holy Ghost came on thy sacred mother, and that the power of the Highest did overshadow her, (Luke i. 31, 34, 35, 42.) and that she did conceive and lodge thee in her womb, where thou, who fillest heaven and earth, were about nine months for our sakes imprisoned; and therefore all love, all glory be to thee.

Born of the Virgin Mary.

I believe, O most adorable Humility, that thou wast at last born into the world, (Luke ii. 6, 7.) that thou having only God for thy Father, and Mary, a pure virgin, for thy mother, whom all generations do call blessed, (Luke i. 48.) both thy conception and birth were perfectly immaculate, that being without sin thyself, (1 John ii. 1, 2.) thou mightest be a fit sacri-

fice to atone for us sinners, who being born of unclean parents, were all by nature unclean, (John xiv. 4.) and therefore all love, all glory be to thee, O immaculate Lamb of God, who takest away the sins of the world, John i. 29.

I believe, O blessed Saviour, that the two natures of God and of man were in these so mysteriously united, without either change or confusion, that they made in thee but one person, but one Mediator, (1 Tim. ii. 5.) one Lord, Eph. iv. 5. Thou, O Eternal Word, didst become flesh, and didst dwell among us, (John i. 14.) on purpose to save us; and therefore all love, all glory be to thee.

Suffered.

I believe, O adorable Love, that thy whole life was made up of sufferings, and that for sinful men, and in particular for me; O let me never cease to adore and love thee.

It was for us sinners, O tenderest Love, that in thy very infancy thou wast circumcised, (Luke ii. 21.) and designed by Herod for slaughter, and forced to fly into Egypt, (Matt. ii. 13, 16.) and therefore I praise and love thee.

It was for us sinners that thou, O afflicted Love, wert all thy life long, a man of sorrows, and acquainted with grief, (Isaiah liii. 3.) that thou wast persecuted and reviled, despised and rejected, and hadst not where to lay thy head, (Matt. viii. 20.) and therefore I am bound to praise and to love thee.

It was for us sinners that thou, O compassionate Love, when thou tookest on thee our nature, wast touched with a feeling of our infirmities, and wast in all points tempted like as we are, yet without sin,

(Heb. iv. 15.) that thou mightest the more affectionately pity the weak, and succour the tempted; and therefore I praise and love thee.

It was for us sinners, that thou, O beneficent Love, didst go about doing good, (Acts x. 38.) preaching repentance, publishing the glad tidings of salvation, (Matt. iv. 17. Luke iv. 18.) sending thy disciples, (Matt. x. 1. 5.) confirming thy heavenly doctrine by many glorious miracles, (Matt. xi. 5.) and illustrating it by a god-like example; all thy life is full of attractives of sweetest love and pity to us sinners, which (2 Cor. v. 14.) kindly and forcibly constrain us to praise and love thee.

O most exuberant love, how amiable are all thy graces, O fill my heart with thy love, and transform me into thy likeness (Rom. viii. 29. Phil. ii. 5.) that I may all my life long imitate thy perfect obedience, unspotted holiness, unchangeable resolution, universal charity, uninterrupted devotion, contempt of the world, heavenly-mindedness, gracious condescension, ardent zeal for thy Father's glory, and unbounded love, and that for the sake of that dearest love which inclined thee to become incarnate for me.

Under Pontius Pilate.

I believe, O my Lord and my God, that though thou didst suffer all thy life long, yet thy greatest sufferings were under the Roman governor of Judea, Pontius Pilate; I believe all those mighty sufferings, but am as little able to express the greatness of them as I am the greatness of thy love which moved thee to suffer; all I can do is to love and to praise thee.

How great were thy sufferings, O Saviour of the

world, when the very apprehension of them made thy soul very heavy, exceeding sorrowful even to death, made thee offer up prayers, with strong crying and tears, that if it were thy Father's will the cup might pass from thee, threw thee into an agony and bloody sweat, (Heb. v. 7. Matt. xxvi. 38. Luke xxii. 43, 44.) insomuch that there was an angel sent from heaven on purpose to strengthen thee! O thou agonizing love, impress on my heart so tender a sense of thy sufferings for me, that I may agonize with thee, that I may feel all thy sorrows, that though I cannot sweat blood like thee, I may dissolve into tears for thee, that I may love and suffer with thee throughout every part of thy passion.

O suffering Jesus, when my meditations follow thee from the garden to mount Calvary, I grieve and I love all the way.

I grieve and I love when I see thee, O incarnate God, who couldest command more than twelve legions of angels for thy rescue; out of love to sinners, and in particular to me, one of the vilest of all that number, humbling thyself to be apprehended, and bound by the rude soldiers as a malefactor. Matt. xxvi. 47, 53, 57. John xviii. 4.

I grieve and I love when I see thee, O gracious Lord, for my sake, betrayed by the treacherous kiss of Judas, (Matt. xxvi. 49, 56, 70.) denied by Peter, and forsaken of all thy disciples.

I grieve and I love when I see thee, O spotless innocence, out of love to me, dragged to Annas, (John xviii. 1.) and Caiaphas, (Matt. xxvi. 57, 59. Luke xxii. 66.) the high-priest; when I see thee accused by false witnesses, arraigned, and condemned.

I grieve and I love when I see thee, O divine

Majesty, out of love to me, spit upon, and blindfolded, and buffeted, and mocked, sent to Pilate, (Matt. xxvi. 67. Luke xxii. 63.) an infidel judge, (Matt. xxvii. 2.) then to wicked Herod, (Luke xxiii. 6; xi. 12.) who with his men of war set thee at naught, arrayed thee in a white robe of mockery, and sent thee again to Pilate.

I grieve and I love, O injured goodness, when I see thee, though declared innocent by the very traitor Judas, who, out of horror for his crime, went and hanged himself, though declared innocent by Pilate himself, the judge to whom thine enemies appealed, yet worried to death by the clamours of the rabble, that cried out, Crucify, crucify; when I see Barabbas, a traitor and a murderer, preferred before thee. Luke xxiii. 14, 18, 19, 21. Matt. xxvii. 3—5.

I grieve and I love when I see thee, O lover of souls, for my sake most unjustly given up into the hands of infidel soldiers, to be stript naked, and tied to a pillar, and scourged; (John xix. 1. Ps. cxxix. 3.) to see the ploughers ploughing on thy back, and making long furrows.

I grieve and I love, O King of heaven, when I see thee, out of love to me, humbling thyself to be arrayed in purple, with a reed in thy hand, (Matt. xxvii. 28, 29.) when I see thee crowned with thorns, to multiply thy torments; when I see thee mocked by barbarous wretches, with their bended knee, and with "Hail King of the Jews."

I grieve and I love when I see thee, O Lord God, whom the angels worship, spit upon again, and buffeted, (Mark xv. 19.) and for my sake made the extreme scorn, and contempt, and sport of thy insolent and insulting enemies; and though still declared in-

nocent by Pilate, (Matt. xxvii. 24, 26.) yet surrendered to the unrelenting cruelty of the multitude, to be crucified.

My Lord, my God, my Saviour, with all my heart, I love and adore thy infinite love and benignity to sinners; with all my heart, I lament and detest the hatred and outrage of sinners to thee.

Was crucified.

I grieve and I love, O sorrowful Jesus, when I see thee, for my sake, oppressed with the weight of thy own cross (John xix. 17.) till thy tender body, quite spent with sufferings, sank under it. Matt. xxvii. 32.

I grieve and I love, O thou great Martyr of love, when, for my sake, I see thy virgin body stript naked, thy hands and thy feet nailed to the cross; when I see thee crucified between two thieves, (Matt. xxvii. 38.) and numbered with the transgressors; when I see gall given thee to eat and vinegar to drink. Ps. lxix. 21.

I grieve and I love when I see thee, O incarnate Deity, hanging on the cross, and for my sake, by thy own people, in the height of thy anguish, derided, reproached and blasphemed, with wagging of their heads, mocked by the soldiers and by the impenitent thief. Matt. xxvii. 39. Luke xxiii. 39.

I grieve and I love when I see thee, O God, blessed for evermore, O Fountain of all blessing, hang bleeding on the cross, and made a curse for me; (Gal. iii. 13.) how does my indignation swell against the injustice, and ingratitude, and inhumanity of the Jews, who could thus cruelly treat so irreproachable an innocence, so amiable a charity, so compassionate a Saviour!

Alas, alas, it was the sinner, O love incarnate, rather than the Jew, that betrayed, and derided, and blasphemed, and tortured, and crucified thee; the sins of lapsed mankind, (Isaiah liii. 6.) and particularly my sins, they were thy tormentors, and therefore from my heart I bewail, detest, and abjure them.

My Lord and my God, instil penitential love into my soul, that I may grieve for my sins, which grieved thee, that I may love thee for suffering for us sinners, who occasioned all thy griefs; O may I always love thee, O may I never grieve thee more!

Dead.

I grieve and I love, O bleeding love, when I see thee on the cross, quite spent with pain and anguish, when I see thee in thy dying pangs commending thy spirit into the hands of thy heavenly Father, (Luke xxiii. 46.) bowing thy head, (John xix. 30.) and giving up the ghost. Thou, O Lord of life, didst, for us sinners humble thyself to death, even to the death of the cross, a death of utmost shame and ignominy, and of torment insupportable; all love, all glory be to thee.

Was ever any sorrow, O crucified Lord, like that sorrow my sins created thee!

Was ever any love, O outraged mercy, like that love thou didst shew in dying for sinners!

All the frame of nature, O dying Saviour, fell into convulsions at the crucifixion of their great Creator; the sun was darkened, (Matt. xxvii. 51.) the veil of the temple was rent from the top to the bottom, the earth quaked, the rocks clave asunder, the bodies of dead saints rose out of their graves, insomuch that the centurion and infidel soldiers acknowledged thee

to be the Son of God; thou wast lovely, and glorious, and adorable in thy lowest humiliation; all love, all praise be to thee.

Thy bodily sufferings, O almighty love, were intolerable, but yet thy inward were far greater.

I grieve, I love, I melt all over, when I hear thee on the cross crying out, "My God, my God, why hast thou forsaken me." (Matt. xxvii. 46.) Ah sinful wretch that I am, how infinite and inconceivable were the inward dolours and agonies thou didst undergo for us sinners, when thou didst tread the winepress of thy Father's wrath alone, (Isaiah lxiii. 3.) when it pleased thy own most beloved Father to bruise thee, and to put thee to grief, when the iniquities of the whole world were laid on thee; (Isaiah liii. 6, 10.) and my numerous sins increased thy load, and heightened thy torment, when thy own deity withdrew all consolation from thee, when God, offended by our sins, did afflict thee in the day of his fierce anger? (Lam. i. 12.) no sufferings, no love was ever like unto thine for me; no grief, no love but thy own, should exceed mine for thee.

For whom, O unutterable goodness, didst thou suffer the extreme bitterness of sorrow, but for the vilest of all thy creatures, sinful man, and for me, one of the worst of sinners? and therefore I praise and love thee.

For what end didst thou suffer, O most ardent charity, but to save sinners from all things that were destructive, the curse of the law, (Gal. iii. 13.) the terrors of death, (Heb. ii. 14, 15.) the tyranny of sin, (Rom. vi. 14.) the powers of darkness, and torments eternal, (1 Thess. i. 10.) to purchase for us all things conducible to our happiness, (Eph. i. 7. Heb. ix. 12,

15.) pardon and grace, consolation and acceptance, and the everlasting joys and glories of the kingdom of heaven; and therefore I praise and love thee.

Out of what motive didst thou suffer, O boundless benignity, but out of thy own preventing love, (1 John iv. 19.) free mercy, and pure compassion, and therefore I praise and love thee.

When no other sacrifice could atone thy Father's anger, O thou beloved Son of God, and reconcile divine justice and mercy together, but the sacrifice of God incarnate, who, as man, was to die, (Heb. ix. 28.) and to suffer in our stead, as God was to merit and make satisfaction for our sins; it was then that thou, O God the Son, didst become man, the very meanest of men, didst take upon thee the form of a servant, (Phil. ii. 7.) and didst, on the cross, shew us the mystery and the miracle of love, God crucified for sinners, and sinners redeemed by the blood of God. Acts xx. 28.

O thou propitious wonder, God incarnate on the cross, by what names shall I adore thee, all are too short, too scanty to express thee, love only, nothing but love will reach thee, thou art love, (1 John iv. 8.) O Jesu, thou art all love, O tenderest, O sweetest, O purest, O dearest love, soften, sweeten, refine, love me into all love like thee!

By the love of thy cross, O Jesu, I live, (Gal. ii. 20; vi. 14.) in that I will only glory, that above all things will I study, (1 Cor. ii. 2.) that before all things will I value; (Phil. iii. 8.) by the love of thy cross I will take up my cross daily (Luke ix. 23.) and follow thee, I will persecute, and torment, and crucify (Rom. vi. 6. Gal. v. 24.) my sinful affections and lusts, which persecuted, tormented and crucified thee; and if thy

love calls me to it, I will suffer on the cross for thee, as thou hast done for me. Acts xxi. 13.

How illustrious and amiable were thy graces amidst all thy sufferings, O thou afflicted Jesus; I admire and I love thy profound humility, unwearied patience, lamb-like meekness, immaculate innocence, invincible courage, absolute resignation, compassionate love of souls, and perfect charity to thy enemies. O my love, I cannot love thee, but I must desire above all things to be like my beloved; O give me grace to tread in thy steps, (1 Peter ii. 21.) and confirm me to thy divine image, that the more I grow like thee, the more I may love thee, and the more I may be loved by thee.

And buried, He descended into hell.

I believe, O crucified Lord, that thou wast really dead, and that there was a separation of thy body and soul; that thy side was mortally wounded, and pierced with a spear on the cross, (John xix. 34.) and thy sacred body was buried, (Matt. xxvii. 57, 60.) to assure us of thy death; all love, all glory be to thee.

I believe, O pierced, O wounded love, that thy soul, in the state of separation, did descend into hell, (Eph. iv. 9.) to vanquish death and all the spirits of darkness in their own dominions, and therefore I adore and love thee.

Glory be to thee, O thou great Champion of love, who didst, for our sakes, singly encounter all our ghostly enemies, who didst thyself taste of death, (Heb. ii. 9.) that thou mightest take away the sting of death, (1 Cor. xv. 55—57.) who didst wrestle with principalities and powers, (Col. ii. 15.) and all the force of hell, that we might share in thy victory; for

which wonderful salvation I will always praise and love thee.

The third day he rose again from the dead.

I believe, O Almighty love, that according to the types and prophecies which went before of thee, (Luke xxiv. 26, 27. Matt. xii. 40.) and, according to thy own infallible predictions, thou didst, by thy own power (John ii. 19.) rise from the dead the third day; all love, all glory be to thee.

Glory be to thee, who didst lie so long in the grave to undergo the full condition of the dead, and to convince all the world thou wert dead; and didst rise so soon that thou mightest not see corruption, (Acts ii. 31.) or retard our joy; (John xvi. 22.) all love, all glory be to thee.

He ascended into heaven.

I believe, O victorious love, that thou, after thy conquest over death and hell, didst ascend in triumph to heaven, (Luke xxiv. 51. Acts i. 9, 10.) that thou mightest prepare mansions for us, (John xiv. 2.) and from thence, as Conqueror, bestow the gifts of thy conquest on us, (Eph. iv. 8.) and above all, the gift of thy Holy Spirit; (John xvi. 7.) that thou mightest enter into the holy of holies, as our great High Priest, (Heb. vi. 19, 20; x. 20, 21.) to present to thy Father the sweet smiling sacrifice of his crucified Son, the sole propitiation for sinners; and therefore all love, all glory be to thee.

Glory be to thee, O Jesus, who didst leave the world and ascend to heaven about the thirty-third year of thy age, to teach us, in the prime of our years, to despise this world, when we are best able to enjoy

it, and to reserve our full vigour for heaven and for thy love.

O thou whom my soul loveth, since thou hast left the world, what was there ever in it worthy of our love! O let all my affections ascend after thee, and never return to the earth more; for "whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee." Psalm lxxiii. 25.

And sitteth at the right hand of God the Father Almighty.

I believe, O triumphant Lord, that thou now sittest in full and peaceful possession of bliss, (1 Peter iii. 22.) and at the right hand of God; that thy human nature is exalted to the most honourable place in heaven, where thou sittest on thy throne of glory, adored by angels, (Rev. v. 8, 9, 12.) and interceding for sinners; (Rom. viii. 34.) and therefore all love, all glory be to thee.

Glory be to thee, O love enthroned; thy resurrection, ascension, and session, are all signal instances of thy love, and earnests of our future felicity, the entire purchase of thy love; all our hopes of heaven, our resurrection, ascension, and glorification depend on, and are derived from thine, and are all the trophies of thy love to us; and therefore I will ever praise and love thee.

From thence he shall come to judge the quick and the dead.

I believe, O glorified love, that from thy throne at God's right hand, where thou now sittest, thou wilt come again, (Acts i. 11; Phil. iii. 20.) to judge the

world, attended with thy holy angels. 2 Thess. i. 7. All glory be to thee.

I believe, O thou adorable Judge, that all mankind shall be summoned before thy awful tribunal. All the dead, who shall be waked out of their graves when the angel shall blow the last trump, (1 Cor. xv. 52.) and all that are then quick, and alive, shall then appear before thee. All glory be to thee.

I believe, Lord, that I and all the world shall give a strict account of all our thoughts, and words, and actions; that the books will then be opened; that out of those dreadful registers we shall be judged; (Rom. xiv. 10; Matthew xii. 36; Rev. xx. 12.) that Satan and our own consciences will be our accusers. O let the last trump be ever sounding in my ears, that I may ever be mindful of my great accounts, (Eccles. xii. 13, 14.) and that I may neither speak, nor do, nor think anything that may wound my own conscience, or provoke thy anger, or make me tremble at the awful day.

I know, O thou adorable Judge, that love only shall then endure that terrible test, that love only shall be acquitted, that love only shall be eternally blest; and therefore I will ever praise and love thee.

Glory be to thee, O thou beloved Son of God, to whom the Father has committed all judgment. John v. 22.

How can they that love thee, O Jesu, ever despond, though their love in this life is always imperfect, when at last they shall have love for their judge, love that hath felt and will compassionate all their infirmities; and therefore all love, all glory be to thee.

I believe in the Holy Ghost.

I believe in thee, O thou Spirit of God, the third person in the most adorable Trinity; I believe, O blessed Spirit, that thou art the Lord, (2 Cor. iii. 17. 18.) that thou art God (John iv. 24; Acts v. 3.) eternal, (Heb. ix. 14.) omniscient, (1 Cor. ii. 10.) a person distinct from both the Father and the Son, eternally proceeding from both, (Matt. x. 20; Rom. viii. 9.) and equally sent by both, (John xiv. 26; xvi. 7.) and joint author with both of our salvation; and therefore all love, all glory be to thee.

I believe, O blessed Spirit, that thou art holy, essentially holy, (1 Pet. i. 15.) in respect of thy divine nature, and being essentially holy, art infinitely amiable; and therefore all love, all glory be to thee.

I believe, O blessed Spirit, that thou art personally holy, that thou art the Author of all internal holiness, and all internal and sanctifying grace, (Gal. v. 22.) that thou art the principle of all spiritual life in us; (John iii. 5.) and therefore all love, all glory be to thee.

Glory be to thee, O Love Incarnate, for sending the Spirit in thy stead, and for promising it to our prayers; (Luke xi. 13.) all love, all glory be to thee.

Glory be to thee, O Spirit of Love, for shedding the love of God abroad in our hearts, (Rom. v. 5.) for filling all that love thee with exuberance of joy and consolation; all love, all glory be to thee.

O thou blessed Spirit the Comforter, purify my soul, and infuse thy love into it, and consecrate it to be thy temple, (Cor. vi. 19.) and fix thy throne immoveable there, and set all my affections on fire, that my heart may be a continual sacrifice of love offered

up to thee, and the flame may be ever aspiring towards thee.

The Holy Catholic Church.

I believe, O blessed and adorable Mediator, that the church is a society of persons, founded by thy love to sinners, (Matt. xvi. 18; Eph. v. 25.) united into one body, of which thou art the head, (Col. i. 18.) initiated by baptism, (Matt. xxviii. 19.) nourished by the eucharist, (Matt. xxvi. 26.) governed by pastors commissioned by thee, and endowed with the power of the keys, (Matt. xviii. 18; John xx. 22, 23.) professing the doctrine taught by thee, (Acts ii. 41, 42.) and delivered to the saints, (Jude iii.) and devoted to praise and to love thee.

I believe, O holy Jesus, that thy church is holy like thee, its author; holy by the original design of its institution, (2 Tim. i. 9.) holy by baptismal dedication, holy in all its administrations which tend to produce holiness; (2 Tim. ii. 19.) and though there will be always a mixture of good and bad in it in this world, (Matt. xiii. 24.) yet it has always many real saints in it; and therefore all love, all glory be to thee.

I believe, Lord, this church to be catholic, or universal, made up of the collection of all particular churches; I believe it to be catholic in respect of time, comprehending all ages to the world's end, to which it is to endure; (Matt. xvi. 18; xxviii. 20.) catholic in respect of all places, out of which believers are to be gathered; (Matt. xxviii. 19.) catholic in respect of all saving faith, of which this creed contains the substance, which shall in it always be taught; (John xvi. 13.) catholic in respect of all

graces, which shall in it be practised; and catholic in respect of that catholic war it is to wage against all its ghostly enemies, for which it is called militant: O preserve me always a true member of thy catholic church, that I may always inseparably adhere to thee, that I may always devoutly praise and love thee.

Glory be to thee, O Lord my God, who hast made me a member of the particular church of England, whose faith, and government, and worship are holy, and catholic, and apostolic, and free from the extremes of irreverence or superstition, and which I firmly believe to be a sound part of thy church universal, and which teaches me charity to those who dissent from me; and therefore all love, all glory be to thee.

O my God, give me grace to continue stedfast in her bosom, to improve all those helps to true piety, all those means of grace, all those incentives of thy love, thou hast mercifully indulged me in her communion, that I may with primitive affections and fervour praise and love thee.

The Communion of Saints.

I believe, O King of Saints, that among the saints on earth, whether real, or in outward profession only, there ought to be a mutual catholic participation of all good things, (1 John i. 7.) which is the immediate effect of catholic love. Thou, O God of Love, restore it to thy church.

I believe, O thou God of Love, that all the saints on earth by profession ought to communicate one with another in evangelical worship, and the same holy sacraments in the same divine and apostolical

faith, (Acts ii. 42, 46.) in all offices of corporal (Gal. vi. 10.) and spiritual charity, (Romans xii. 9, &c. 1 Thess. v. 14; Heb. x. 25.) in reciprocal delight in each other's salvation, and in tender sympathy as members of one and the same body, (1 Cor. xii. 13, 26.) O God of Peace, restore in thy good time this catholic communion, that with one heart and one mouth we may all praise and love thee.

O my God, amidst the deplorable divisions of thy church, O let me never widen its breaches, but give me catholic charity to all that are baptized in thy name, and catholic communion with all Christians in desire. O deliver me from the sins and errors, from the schisms and heresies of the age. O give me grace to pray daily for the peace of thy church, (Psalm cxxii. 6.) and earnestly to seek it, and to excite all I can to praise and to love thee.

I believe, O most holy Jesus, that thy saints here below have communion with thy saints above, (Heb. xii. 22.) that they pray for us in heaven, while we celebrate their memories, congratulate their bliss, give thee thanks for their labours of love, and imitate their example; for which all love, all glory be to thee.

I believe, O gracious Redeemer, that thy saints here on earth have communion with the holy angels above; that they are ministering spirits (Heb. i. 14.) sent forth to minister for them who shall be heirs of salvation, and watch over us, (Psalm xxxiv. 7.) and we give thanks to thee for their protection, and emulate their incessant praises and ready obedience; for which all love, all glory be to thee.

I believe, O my Lord and my God, that the saint in this life have communion with the three persons of

the most adorable Trinity. 1 John i. 3; Phil. ii. 1. In the same most benign influences of love, in which all three conspire; for which all love, all glory be to thee, O Father, Son, and Holy Ghost, world without end.

Glory be to thee, O goodness infinitely diffusive, for all the graces and blessings in which the saints communicate, for breathing thy love into thy mystical body, as the very soul that informs it, that all that believe in thee may love one another, and all join in loving thee.

The Forgiveness of Sins.

I believe, O my God, that none can forgive sins but thou alone, (Mark ii. 7.) and that in thy church forgiveness is always to be had; and for so inestimable a blessing all love, all glory be to thee.

I believe, O thou Lover of Souls, that without true repentance we cannot hope for pardon, (1 John i. 9.) that our repentance is at the best imperfect, that it is out of thy mere mercy, O heavenly Father, (Titus iv. 5.) and for the merits and passion of thy crucified Son, (1 Peter i. 18.) that thou dost accept our imperfect repentance, and art pleased to forgive us; and therefore all love, all glory be to thee.

Glory be to thee, O most adorable Trinity, for thy infinite love in our forgiveness; (Rom. v. 8, 10.) glory be to thee, O Father forgiving, O Son propitiating, O Holy Ghost purifying; I, miserable sinner, who sigh, and pant, and languish for thy forgiveness, and to be at peace with thee, (Rom. v. 1.) praise and adore, and love that most sweet, and liberal, and tender, and amiable mercy, that delights in forgiving sinners.

The Resurrection of the Body.

I believe, O victorious Jesus, that by the virtue of thy resurrection all the dead shall rise, (1 Cor. xv. 20; John v. 28, 29.) bad as well as good; all love, all glory be to thee, by whom death is swallowed up in victory. 1 Cor. xv. 54.

I believe, O Almighty Jesus, that by thy power all shall rise with the same bodies they had on earth; (John xix. 26.) that thou wilt re-collect their scattered dust into the same form again, that our souls shall be re-united to our bodies, that we shall be judged both in body and soul, for the sins committed by both, that the bodies of the wicked shall be fitted for torment, and the bodies of the saints changed in quality, and made glorified bodies, (1 Cor. xv. 53; Phil. iii. 21.) immortal and incorruptible, fitted for heaven, and eternally to love and enjoy thee; for which glorious vouchsafement I will always praise and love thee.

And the Life everlasting.

I believe, O great Judge of heaven and earth, that after all the quick and dead have appeared before thy judgment-seat, then the most just and unrepealable sentence shall pass, and be executed to all eternity, joyful only to those that love thee; and therefore all love, all glory be to thee.

I believe, O righteous Jesu, that the wicked shall be set on thy left hand, and be damned to hell, to be tormented with everlasting and unconceivable anguish and despair, by the devil and his angels, (Matt. xxv. 41.) and their own conscience, both in body and

soul, in the lake of fire and brimstone, (Rev. xiv. 10, 11.) from which there never can be any redemption; O just reward of those that do not love thee.

O merciful Jesus, how desirous art thou that we should be happy in loving thee, when thou hast created hell on purpose to deter us from hating thee, and heaven to compel us to love thee; and therefore all love, all glory be to thee.

I believe, O my Lord and my God, that the righteous shall be rewarded with joys unspeakable and full of glory, with the beatific vision and love of thyself in heaven, (1 John iii. 2; 1 Cor. xiii. 12.) with a happiness of body and soul, which shall be in all respects most perfect, eternal and unchangeable, (1 Peter i. 4.) that they shall never sorrow nor sin more, (Rev. xxi. 4.) which is all the free gift of thy infinite love, (Matt. xxv. 34.) O heavenly Father, and the purchase of thy blood, O God incarnate; for which I will ever, to the utmost of my power, adore and love thee.

O boundless love, when shall I love thee in heaven without either coldness or interruption, which alas too often seize me here below?

When, O my God, O when shall I have the transporting vision of thy most amiable goodness, that I may unalterably love thee, that I may never more offend thee?

O thou whom my soul loveth, I would not desire heaven but because thou art there, for thou makest heaven wherever thou art.

I would not, O Jesus, desire life everlasting, but that I may there everlastingly love thee.

O inexhaustible love, do thou eternally breathe love into me, that my love to thee may be eternally

increasing, and tending towards infinity, since a love less than infinite is not worthy of thee.

Amen.

O thou great Author and Finisher of our Faith, do thou daily increase my faith and heighten my love: O grant that in holy ardours of love, to love crucified, my love may at last ascend to the region of love, that I may have nothing to do, to all eternity, but to praise and to love thee. Amen. O infinite love, Amen, amen.

SELECTIONS

FROM

BISHOP COSINS' COLLECTION OF PRIVATE DEVOTIONS.

A Devout Prayer that may be said at all times.

1 GRANT me, gracious Lord, a pure intention of my heart, and a stedfast regard to thy glory in all my actions. Possess my mind continually with thy presence, and ravish it with thy love, that my only delight may be to be embraced in the arms of thy protection.

2. Be thou a light unto mine eyes, music to mine ears, sweetness to my taste, and a full contentment to my heart. Be thou my sunshine in the day, my food at the table, my repose in the night, my clothing in nakedness, and my succour in all necessities.

3. Lord Jesus, I give thee my body, my soul, my substance, my fame, my friends, my liberty, and my

life: dispose of me, and all that is mine, as it seemeth best to thee, and to the glory of thy blessed name.

4. I am not now mine, but thine. Therefore claim me as thy right, keep me as thy charge, and love me as thy child, Fight for me when I am assaulted, heal me when I am wounded, and revive me when I am destroyed.

5. My Lord and my God, I beseech thee to give me patience in troubles, humility in comforts, constancy in temptations, and victory against all my ghostly enemies. Grant me sorrow for my sins, thankfulness for thy benefits, fear of thy judgments, love of thy mercies, and mindfulness of thy presence for evermore.

6. Make me humble to my superiors and friendly to my equals, and kind and bountiful to the needy: make me ready to pleasure all, and loth to offend any: make me loving to my friends, and charitable to mine enemies.

7. Give me modesty in my countenance, gravity in my behaviour, deliberation in my speech, holiness in my thoughts, and righteousness in all my actions. Let thy mercy cleanse me from my sins, and let thy grace bring forth in me the fruits of everlasting life.

8. Lord, let me be obedient without arguing, humble without fawning, patient without grudging, pure without corruption, merry without lightness, sad without mistrust, sober without dulness, true without doubleness, fearing thee without desperation, and trusting in thee without presumption.

9. Let me be joyful for nothing but that which pleaseth thee; nor sorrowful for anything but that which doth displease thee. Let my labour be my

delight, which is for thee; and let all rest weary me which is not in thee.

10. Give me a waking spirit and a diligent soul, that I may seek to know thy will, and when I know it truly, may perform it faithfully, to the honour and glory of thy ever blessed name. Amen.

Prayer for the Queen.

O God, from whom all good graces do proceed, we beseech thee to multiply upon thy devoted handmaid, our gracious queen, the manifold gifts of thy Holy Spirit, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fulfil her, O Lord, with the spirit of thy holy fear, for Jesus Christ his sake. Amen.

A Prayer and Thanksgiving upon the Anniversary of our Birth (with Alterations).

Almighty God, the Father and maker of all things, by whose goodness I was fearfully and wonderfully made, and by whose kind providence I have been preserved to this day; who hast also redeemed my life from destruction, and crowned me with loving kindness and tender mercies, I praise and magnify thy glorious name for thy great goodness towards me. I most humbly beseech thee to grant me thy grace, that I may truly repent of all my past sins, and trust only in the Lord Jesus. Teach me to number my days and to apply my heart more than ever I have ever heretofore done, unto heavenly wisdom. May I be taught of thee to what end I was born, and had both body and life given me, even to know and love, to serve and glorify thee, the living God, and enjoy thee for

ever. May I remember all the way thou hast led me, and bewail my sinful years past, and receiving that grace which bringeth salvation to all men, may I spend the rest of my time here in a godly, righteous, and sober life. Thanks be unto thee that I have now, by thy favour, finished —— years of my life here; continue thy goodness to me, multiply thy mercies upon me, revive thy work in me, and enable me to spend the remainder of my days in thy faith, fear, and love. As thou didst upon this day bring me into this life, to live here a little time, so at the last day raise me up again, to live with thee for ever, through Jesus Christ our Lord. Amen.

Thanksgiving and Prayer on the Commemoration of our Baptism (slightly altered).

O Lord, our heavenly Father, Almighty and everlasting God, who of thine infinite goodness towards me when I was born in sin, and was no other than an heir of everlasting wrath, didst vouchsafe that I should in baptism be born again of water and the Holy Ghost, and be made a member of Christ and an heir of eternal life; for this thine inestimable favour I do now gratefully praise thy holy name, and most humbly and heartily extol the abundant riches of thy glorious grace. In thy sight, and in the sight of thy holy angels, with all the company of heaven, I renew that sacred vow which was then made in my name, to forsake this evil world, and to live as a Christian ought to do, in obedience to thy holy faith and commandments. I most humbly beseech thee, of thy great mercy, to pardon all my former breaches of my solemn promise, and to endue me with the assistance of thy Holy Spirit, so that

henceforth I may walk in newness of life, worthy of that blessed estate whereunto thou hast called me; and keeping myself unspotted of the world, the flesh, and the devil, I may die daily unto sin, and rise again unto righteousness. Thus having had my part this day in the first regeneration, so may I at the last day have my part in the second and great regeneration of the world, to live and reign with thee for ever, through the merits of Jesus Christ our Lord. Amen.

PRAYERS

BY

FATHERS OF THE CHRISTIAN CHURCH;

FROM

ARCHBISHOP LAUD'S DEVOTIONS.

AUGUSTINE.

Evening Prayer.—Vouchsafe, O Lord, to hear my prayers. According to thy good pleasure, drive out the enemy, by thy might, from my thoughts and deeds. Increase my faith, govern my mind, grant me spiritual thoughts whilst I lie waking on my bed, and conduct me to thy bliss, through Jesus Christ thy Son and our Saviour. Amen.

For help in striving against heresies.—Long, O Lord, I have striven against heresies, and I am almost weary. Come, my Lord Jesus, thou most mighty Warrior, thou Captain of the armies of the Lord, who hast overcome the devil and the world, lay hold on the shield and buckler, and stand up to help me. Amen.

For divine drawing. John vi. 44.—O Lord my God, call me, that I may come to thee; fix me that I may not leave thee, through Jesus Christ our Lord. Amen.

Readiness for the second coming.—Grant, O Lord, that I may be ready to meet thee at thy second coming, lest thou shouldest find me such a one as thou desirest not to find me. O thou who, that thou mightest not find me such, hast undergone all punishments for me, even that thou mightest not inflict upon me any punishments, but mightest everlastingly reward me. Amen.

For faith and charity.—O merciful God, who hast afforded me so many favours, add to the rest this also, that I may retain the right faith in all humility, that I may preserve perfect charity with all men, that I may seriously endeavour to serve thee, my Lord, with a pure heart and chaste body, even to my life's end; that after all my labours, I may hear that most desirable voice, "Well done, thou good servant, enter thou into the joy of thy Lord." Amen.

By a minister.—Teach me, O Lord, my God, and instruct me that I may learn from thee what I ought to teach others concerning thee. Amen.

By a minister.—O my God, my most merciful Father, let thy grace so work in me, that I may be truly humble in my great office, and yet obedient to undertake it; that I may be faithful in the possession, and courageous in the administration of it: that I may be watchful in ruling those committed to me, earnest in correcting them, fervent in loving them, patient in bearing with them, prudent in governing them; that

behalf of those who are under my care, I may wrestle with God when he has a controversy with them, and stand in the gap when he is angry, through

the faith and merits of Jesus Christ our Saviour. Amen.

BY ATHANASIUS.

For faith and obedience.—O thou, Father, Son and Holy Ghost, one God, who hast declared unto us the unity of the Godhead, and hast revealed the undivided glory of the only ever-blessed God, and hast demonstrated the perfect eternity of the Trinity; grant me, I beseech thee, faith and obedience in this life, and glory in the life to come, by, and for the sake of Jesus Christ our Redeemer. Amen.

BY AMBROSE.

For deliverance from sins.—O Lord, my Saviour, in whose power it is to remit sins, I beseech thee say unto me, "Loose thee from thy chains, come out of the bonds of thy sins;" and when thou sayest it, loose those cords of my errors wherewith I am entangled and bound, for though I be the most wicked of all men, and to be abhorred by reason of my continuance in sins, yet when thou commandest, I shall be free from them. Amen.

BY GREGORY NAZIANZEN.

Minister's prayer for his flock.—O Lord, who bringest the greater flocks to perfection, and increasest the lesser ones by thy grace; comfort me abundantly, according to the exceeding greatness of thy bounty, and feed and preserve my flock, together with myself, through Jesus Christ the Chief Shepherd and our only Saviour. Amen.

BY HILARY.

For stedfastness in the faith.—O Lord, let me have no idle contention about words, but let me constantly profess the faith without delays. Preserve in me, I beseech thee, an unblemished reverence to thy faith, and grant me this testimony of my conscience, whilst I have my being, that I may always retain that profession which I made at the sacrament of my new birth, when I was baptised in the name of the Father, and of the Son, and of the Holy Ghost. That I may acknowledge thee the Father, and together with thee may adore thy Son, and may receive thy Holy Spirit, through Jesus Christ our Lord. Amen.

BY SALVIAN.

For preservation in prosperity.—O merciful Lord, who hast graciously enriched me with all good things and abundance of increase even above my wishes; O suffer me not to be corrupted through so great prosperity, lest I should altogether forget thee and myself too; but increase also my humility and my thankfulness, through Jesus Christ our Lord. Amen.

BISHOP TAYLOR'S PRAYERS

ON THE

FASTS AND FESTIVALS OF THE CHURCH.

Christmas Day.

ALMIGHTY GOD, who hast so loved the world, that for our redemption from sin and misery, thou gavest thy Son, that he, taking upon him our nature, and being born of a Virgin, might perform to thee the obedience which mankind owed, and pay the price in which we were indebted, and teach us what thou wouldest have us to do, and convey to us all the good which thou didst design for us; overshadow us with thy holy Spirit of grace, that we may conceive Christ in our hearts by faith, rely upon him in a holy hope and express him in an excellent charity, that as he was pleased to take upon him our nature so we may be born again, and be partakers of the divine nature, that conforming to his image, following his example,

and being filled with his Spirit, we may grow in the knowledge and love of God, and live in righteousness: that being thy sons by a holy adoption, we may partake of the inheritance of thy well-beloved Son, the first-born of all the creatures, our Lord and Saviour Jesus Christ. Amen.

Good Friday.

O most blessed, most gracious Saviour, Jesus, thanks be unto thee, who, by thy obedience unto death, even the death of the cross, didst become the sacrifice of the world, the great example of patience, the Lord of life, the good Shepherd, laying down thy life for thy sheep, and the Mediator between God and man; let thy wounds heal, thy blood cleanse, thy death make us to live, and thy Spirit make us to work righteousness all our days; that we may, by thy aid and by thy example, obey our heavenly Father with all our powers, all our faculties, with our reason and our affections, with our souls and with our bodies, with our time and with our estate, in prosperity and adversity, grant that we may bear our cross patiently, and do thy work cheerfully, and be ready to benefit mankind with great charity and great industry; that being followers of thy life, and partakers of thy death, we may receive a part in the resurrection of the just, to the joys of God in thy inheritance, O most blessed, most gracious Saviour Jesus. Amen.

Easter Day.

O most holy, most glorious Saviour and Redeemer, Jesus, who for our sakes didst descend from the glories of God to the pains and labours of the earth, and didst pass from a painful life to an ignominious death,

from the bitterness of death to the darkness of the grave; and by thy divine power didst raise thyself from death to life again; we give thee thanks for thy infinite love to us and all mankind. We acknowledge thee to be our Lord, and confess thee to be our God. We adore thy majesty and rejoice in thy mercies. We humbly pray thee to enable us, with thy Spirit, to believe all thy doctrines, and to obey all thy commandments, that after a holy and religious life, spent in doing honour to thy holy name, we may be partakers of thy holy resurrection, passing from death to life, from the darkness of the grave to the light of heaven, from an imperfect duty to the perfection of holiness, in the fruition of the joys of God in thy eternal kingdom, O most holy, most glorious Saviour and Redeemer Jesus. Amen.

Ascension Day.

O blessed High Priest, Holy Jesus, King of the world, and head of the church, thanks be unto thee, who, when thou hadst taken upon thee our nature and our sin, and appeased thy Father's wrath, and performed all his will, and overcome death, and rescued our souls from the hand of the enemy, didst ascend to thy Eternal Father, and open the kingdom of heaven to all believers. Thou hast espoused thy church unto thyself with the eternal circles of thy providence, with thy love and with thy care, with thy word and with thy Spirit, thy promises and thy holy intercession. Thou hast a feeling of our infirmities, and art our merciful High Priest, making intercession for us for ever. O be pleased to represent and supply all our wants, excuse all our infirmities, pity all our calamities, pardon our sins, and send down

thy Holy Spirit of grace into our hearts, that, though we walk upon the earth, yet our conversation may be in heaven; and there also may be our portion and inheritance for ever, through thy mercies, O most gracious Saviour and Redeemer Jesus. Amen.

Whit Sunday.

O Eternal God, the great Father of spirits, the great lover of souls, who didst send thy Holy Spirit upon thy church in the day of Pentecost, and hast promised that he shall abide with thy church for ever; let thy Holy Spirit lead us into all truth. By thy Spirit defend us from all sin, enrich us with his gifts, refresh us with his comforts, and rule in our hearts for ever. O conduct us with his truth, and lead us in the way everlasting, that we, living by thy Spirit and walking in him, may by him be sealed up to the day of our redemption. O let thy Spirit witness to our spirits that we are the children of God; and make us to be so for ever, through Jesus, our Lord, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. Amen.

Trinity Sunday.

O blessed, ineffable, and most mysterious Trinity, how admirable are thy beauties, how incomparable are thy perfections, how incomprehensible are those relations of the three most blessed Persons, which we believe, and admire, and adore, but understand not! The angels are amazed in the unimaginable beauties of that glorious Presence, and are swallowed up with the ocean of thy Infinity. How then can we who are in the lowest orde of understanding creatures, and

have removed ourselves farther from thee and the participation of thy excellencies by a sinful life, praise thee, either according to our duty or thy glories! Yet be pleased to accept the humblest adorations, and with a favourable and gracious eye behold the lowest worshippings and duty of thy servants. We confess and glory in thy omnipotency, thy immensity, thy goodness, thy uncircumscribed nature, thy truth, thy mercy, thy omniscience. O let us also receive thy blessings and gracious influences, that we may adore thee with all our powers and possibilities, for ever serve with our best and earliest, and all our industry. Thus being here wholly filled with love, and busied in thy service and the duties of a holy obedience, we may to all eternity rejoice in the beholding of those glories which are above all capacities, above all heavens, above all angels, even those glories which stream forth from the throne of the Eternal God the Father, the Son, and the Holy Ghost, to whom be glory and dominion, honour and adoration, eternally confessed, due and humbly paid, by all men and all angels, world without end. Amen.

Prayer on a Saint's Day.

Almighty God, who hast built thy holy church upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, we bless and magnify thy name, thy holy and ever glorious name, for thy great graces which thou gavest to thy apostles, and prophets, and martyrs, in the days of their flesh; and this day we have thy servant [St. Paul, St. Peter, St. James, &c.; here name the apostle, &c.] in remembrance, praising thee for the benefits which the church hath received

by his ministry and example; we pray unto thee to give us thy grace, that, obeying thy doctrine which he taught and published, and following his example as he followed Christ, we also may, with safety and holiness, pass through this valley of tears; that serving thee in our generation, advancing thy honour, and obeying thy laws, we may, in the society and communion of saints and angels, sing eternal Hallelujahs, to the honour of thy mercy and of thy majesty, through Jesus Christ our Lord. Amen.

WHIT-SUNDAY PRAYER

FOR THE

GIFT OF THE SPIRIT.

(FROM HICKS' DEVOTIONS)

O ALMIGHTY GOD, and Father of all mercies, who alone canst order the unruly wills and affections of sinful men, and who didst in the beginning powerfully instruct and graciously lead thy faithful servants, in a most eminent manner, by sending to them the light of thy Holy Spirit! Grant us, by the same Spirit, to have a right judgment in all things, at least, that are necessary to our salvation, and refusing for the sake thereof the comforts and pleasures of this world, continually to rejoice in his holy consolation. Give us, we beseech thee, the spirit of wisdom, and understanding, and counsel, that by the inspiration thereof we may think those things that be good and suitable for us: the spirit of faith, and fortitude, and power, that by the guidance

thereof we may perform the same in a manner most acceptable to thee. And give us the spirit of prayer, and supplication, that we may adore thee in spirit, with reverence, stedfastness, and perseverance. O confirm us by this Spirit, who are weak; restore us by it, when we go astray from thee; let thy grace prevent our falling, by its power; and let thy mercy lift us up when we are down: govern our senses, inspire our thoughts, guard our words, direct all our actions to thy glory; and now accept the offering of our whole spirit, soul and body, and all we are, and have, as being entirely devoted to thee; and keep us always safe from both our visible and invisible enemies, for the merits of thy Son Jesus Christ our Lord, who being ascended into the heavens left us not comfortless, but according to his word sent us this holy Comforter to abide with us to the end. To whom, even to thee, O Holy Spirit, with thee, O Father, and thee, our dear Lord and Saviour, be all honour and glory, power, might, and dominion, in all the churches of the saints, and by all the choirs of the blessed, from this time forth, and for evermore. Amen.

PRAYER

FOR

THE OUTPOURING OF THE HOLY SPIRIT.

BY THE REV. J. H. STEWART.

It may be used in private, or in the family.

O LORD, our God and heavenly Father, regard, we pray thee, the supplications of thy servants, who now approach thee in the name of thy dear Son, Jesus Christ our Lord.

We confess that we are sinners in thy presence! that "we, our kings, our princes, and our fathers, have sinned against Thee:"—we have broken thy laws, neglected thy gospel, slighted thy mercies, and hardened our hearts against thy judgments. We stand before thee, O Lord, as a people receiving the greatest blessings, but forgetful of thy bounty and regardless of thine honour. "O Lord, to us be-

longeth confusion of face; but to thee belong mercies and forgiveness, though we have rebelled against thee." We bow before thy footstool;—we plead the merits of thy dear Son:—for his sake, we beseech thee forgive our national, our family, our individual, and all other our sins and iniquities. Lord, have mercy upon us. Remember not our transgressions against us;—blot out our "sins as a cloud, and our transgressions as a thick cloud: say unto us, "I have forgiven you." And for thy name's sake, O Lord, pour out thy Holy Spirit upon us;—"create in us a new heart, and renew a right spirit within us." O, our Lord, remember thy covenant. Hast thou not said, "I will pour out my Spirit upon all flesh?" Hast thou not promised that "a nation shall be born at once?—that the earth shall be full of the knowledge of the Lord, as the waters cover the sea?" O Lord, do as thou hast said—pour out thy Holy Spirit upon all flesh. Pour this gift upon us thy servants. O grant that the Holy Spirit may enlighten our understandings, and shed abroad thy love in our hearts. May we be filled with the fruits of the Spirit. May he guide us into all truth. May he make us to abound in every good word and work, for Jesus Christ's sake.

We beseech thee, O Lord, to pour out this thy promised blessing upon our sovereign and all the royal family. May the spirit of wisdom and understanding rest upon all who are in authority over us. May they all, with one heart, and one consent, turn unto the Lord.

Grant, we entreat thee, heavenly Father, that the bishops and pastors, and all other ministers of religion in our land, and in every land into which thou

hast sent thy servants, may be filled with the gifts and graces of the Holy Spirit:—may they be men of God, "full of faith and the Holy Ghost."

Give thy heavenly blessing, O Lord, to all orders and ranks of men amongst us. Preserve us from all disunion and disorder. Restrain the overflowings of ungodliness, which make us afraid, and grant that "when the enemy shall come in like a flood, the spirit of the Lord may lift up a standard against him." May the whole body of the nation be a people fearing God and working righteousness. May they live in dutiful subjection to the king, and in peace and charity one with another.

Revive, O Lord, thy work in all parts of thy church. O may "her peace be as a river, and her righteousness as the waves of the sea." Increase the light and love of thy people. "May their faith grow exceedingly. May they be "of one heart and of one mind: loving one another with a pure heart fervently." We pray for the "spirit of love, and of power, and of a sound mind." Hasten the time when all who believe in thy Son's name may be one, as the Father and the Son are one. Grant thy people, O Lord, "the spirit of grace and of supplications;" teach them to "cry mightily unto thee;" and do thou hear and answer the prayers thou thyself shalt teach them.

We beseech thee, heavenly Father, to hear us, for the rising generation. "Pour thy Spirit upon our seed, and thy blessing upon our offspring." Especially bless, O Lord, all universities and schools of religious and useful learning. Preserve the sons of our nobility and gentry from the contagion of bad example. Make them, like Daniel and his com-

panions, children of knowledge, and skill in all learning and wisdom: particularly give them that wisdom which cometh from above. And, O grant, we beseech thee, good Lord, thy heavenly benediction to all who shall be called to any office in the sacred ministry of thy church. May they come forth as "burning and shining lights," to the glory of thy name and the benefit of thy people.

Bless all societies which have been formed under thy providence, for extending thy kingdom: bless them with a very abundant measure of the influences of thy Holy Spirit. Give wisdom to their designs and success to their endeavours; and dispose the hearts of thy people to contribute liberally to their support. In all their exertions, enable them to put their entire dependence upon thee; to remember that thou hast said, it is "not by might, nor by power, but my Spirit." May they give thee all the glory. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in the heaven and in the earth is thine;—thine is the kingdom, O Lord, and thou art exalted as head above all."

"O that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence." "Put on thy strength, O arm of the Lord." Confound the works of darkness. Utterly abolish the idols. Destroy the dominion of Satan throughout the world.

Have mercy, O Lord, upon thine ancient people. Remember thy promises to Abraham and Isaac. "Be not wroth very sore, neither remember thine anger for ever." "Turn away ungodliness from Jacob, and grant that all Israel may be saved. May the receiving

of the Jews be as life from the dead to the Gentiles." May Jew and Gentile "be one fold under one Shepherd." May the whole earth be filled with thy glory. May every knee bow to the name of Jesus, and every tongue confess that he is Lord, to the glory of God the Father."

Heavenly Father, for thy dear Son's sake, hear these our prayers, "We do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do, defer not, for thine own sake, O our God," and for the sake of thy Son our Lord and Saviour Jesus Christ; in whose most blessed name, and perfect form of words, we further call upon thee, saying—

Our Father, which art in heaven, &c.

Passages of Scripture connected with the offices of the Holy Spirit, the efficacy of Prayer, or the latter day glory, some portion of which may be read in private, or in the family.

Gen. 1, 6, 32, 49.—Exod. 14, 15, 31, 32, 33.—Levit. 26.—Num. 11, 27.—Deut. 28, 30, 32, 33.—Joshua 10.—1 Sam. 1.—1 Kings 8, 18.—2 Kings ii. 19.—2 Chron. 20.—Neh. 1, 2, 4, 9,—Psalms 2, 20, 21, 22, 33, 45, 46, 60, 62, 67, 68, 72, 74, 79, 80, 86, 102, 107, 110, 118, 122.—Isaiah 1, 35, 40, to the end.—Jer. 23, 30, 31, 32, 33, 49, 50, 51.—Ezek. 11, 34, 40, 47.—Dan. 2, 7, 9, to the end.—Hosea.—Joel.—Amos 9.—Obadiah.—Micah 4 to the end.—Zeph. 3.—Zech.—Mal. iii. 4.—Matt. 6, 12, 16, 18, 24, 25,—Mark 13.—Luke 1, 3, 11, 12, 17, 18, 21, 24.—John 1, 3, 4, 14, 17.—Acts 1, 2, 4, 5, 6, 8, 9, 10, 13, 16, 19, 20.—Rom. 8, 15.—1 Cor. 2, 3, 12, 13, 15.—2 Cor. 1, 3.—Gal. 5.—Eph.—1 Thes. 1, 4, 5, 6.—2 Thes. 1 2.—2 Peter 3.—1 John 2, 4.—Jude.—Revelations.

ADDITIONAL PRAYERS ON SPECIAL OCCASIONS.

BY THE AUTHOR.

A PRAYER IN PROSPECT OF MARRIAGE.

O Lord Jesus Christ, who loved thy church, and gavest thyself for it, and hast from the beginning ordained marriage to represent that perfect union which subsists between thyself and thy people, help me to think of this thine ordinance only in the Lord, and with a regard to thy favour and approval. Multiplied have been thy mercies to me, and multiplied my sins against thee in my past life, and yet thou hast now opened to me the prospect of farther benefits; if this be then for thy glory bring it to pass; give me nothing, let me desire nothing, but what shall be according to thy will, and the mutual good, for time and eternity, of myself and thy servant to whom my thoughts have been directed.

May we be perfectly united, first of all to thee our

one Lord and Saviour, and then to each other in thy name, seeking each other's spiritual and temporal welfare, with that love of which thou hast given the full and constant pattern; a love pure, self-sacrificing, unfailing, and ever aiming at the perfect and eternal good and glory of the one beloved. Hear, O divine Redeemer, for thy name's sake. Amen.

PRAYER BY PARENTS BEFORE THE BAPTISM OF THEIR CHILDREN.

Almighty Father, thou art a Father full of righteousness and full of grace, the God and Father of our Lord Jesus Christ, and by him we approach thy mercy-seat for the dear child which thou thyself hast given us. Thou hast graciously promised I will be a God unto thee and thy seed after thee; and I will pour my Spirit upon thy seed; we come unto thee now for the fulfilment of thy gracious promises. O may we believe thy faithfulness, and rejoice in thy love. And as Jehoshaphat, before the battle, praised the Lord, and according to his faith the victory was given to him, so may we, in the same spirit of faith, dedicating our child to thee, and bringing up our child for thee, praise thee in the assured confidence that thy grace shall be bestowed upon this our offspring. Like the poor father in the gospel, coming for help for his child, we come unto thee, saying, Lord, we believe, help our unbelief, and do thou graciously answer us, according to the fulness of thy own love and grace in Christ Jesus. Lord, strengthen our faith, enliven our hope, and enable us evermore to rejoice in thee, through Jesus our Redeemer. Amen.

PRAYER BY PARENTS AFTER BAPTISM OF THEIR CHILD.

O Lord God Almighty, in pursuance of our Saviour's gracious words, suffer little children to come unto me, we have taken our child, in faith and prayer, unto thee; we beseech thee give us the full blessing which we have asked, and enable us to bring up this child day by day in thy faith, fear, and love. O make all our plans for its spiritual welfare effectual, by thine own mighty and invincible Spirit, that the old man may be daily mortified and subdued, and the new man be quickened and strengthened to thy glory, and the everlasting salvation of our beloved child, through Jesus, our Redeemer. Amen.

PRAYER BY THE BAPTISED CHILD COMING TO YEARS OF DISCRETION.

O Lord, full of mercy and goodness, I praise thee that from my earliest infancy I was enrolled among thy people, and dedicated to thy happy service; let me never, then, through my own unbelief and sinfulness, deprive myself of the rich blessings which thou hast so assured to me. So mightily work in me to will and to do of thy good pleasure, that I may work out my own salvation with fear and trembling, and daily, in all my conduct, renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh, as well as keep thy holy will and commandments. Give me sure and lively faith in the great truths of thy word, and help me to continue in the same to my life's end, for Jesus Christ's sake. Amen.

BEFORE CONFIRMATION.

Almighty Father, I bless thy holy name that when I was young, I was, by the care and love of others, early consecrated to thee, and baptized in the name of Jesus. And now I desire to reap the full benefit of thine ordinance, by confirming with my own mouth what was done for me when young. Help me by thine own spirit, to believe with the heart all thy love in Christ Jesus. I praise thee, who hast called me to be a member of Christ, a child of God, and an inheritor of the kingdom of heaven. With joy of heart enable me to confess with my mouth the Lord Jesus. Let thy Holy Spirit so teach me that I may fully realize the blessings which thou hast given me in him, and yield myself, and all I am wholly and entirely to him, who has bought me with his blood. May I joyfully suffer with him here, that I may reign with him for ever hereafter; daily taking up my cross, and following my crucified Saviour. Hear me, for his great name's sake.

AFTER CONFIRMATION.

My Lord and my God, I am thine; keep me thine for ever; uphold my goings in thy paths to the end. Shed abroad thy love in my heart, by the Holy Ghost, more and more; and knowing and believing the love which thou hast towards me, may that love constrain me every day not to live to myself, but to him who died for me. In the hour of temptation succour me; amidst the scorn of evil men sustain my soul, that I may never deny my Lord and Saviour, but ever

tread in his steps, and wear his image, and glory in him, till the day of his appearing and return, in the glory of his Father. Hear me for his sake.

CIRCUMCISION.—PRAYER FOR THE CIRCUMCISION OF THE HEART.

O Lord Jesus Christ, who for our sakes didst submit thyself to all righteousness, and wast circumcised and called by the name Jesus, that thou mightest be our Saviour, and that we might obtain the true circumcision in the spirit, and not in the letter; we thank thee for all thou hast done for us sinners through our whole lives to this day. We beseech thee also enable us now to lay aside all filthiness and superfluity of naughtiness, and to mortify all our corruptions and lusts. O Lord, from this day circumcise our whole inward and outward man, circumcise our hearts and the hearts of our children to love thee the Lord our God with all our heart and with all our souls, that our praise may not be of men, but of thee our Lord and our Saviour.

LENT.—PRAYER FOR THE GRACE OF FASTING.

Holy Lord God, who hast ordained fasting for the subduing of the lusts of the flesh, and the humiliation of our souls before thee, and yet hast warned us when we fast, not to be as the hypocrites, regarding the outside appearance unto men; teach us to obey thee with godly simplicity and sincerity. We beseech thee to give us both willingness to fast according to thine ordinance, and grace to follow all thy holy directions respecting it. Help us to fast unto

thee. Give us grace as far as we have power to loose the bands of wickedness, undo the heavy burdens, let the oppressed go free and break every yoke; to deal our bread to the hungry and bring the cast out poor into our house, and cover the naked with clothing: and so may we attain all thy precious promises, and our light may break forth as the morning. Hear us for our Redeemer's sake.

EPIPHANY.—PRAYER FOR THE PROPAGATION OF THE GOSPEL.

Almighty and most merciful Father, we give thee humble thanks for the light of thy gospel, sent to us Gentiles, once dark, and idolatrous, and far from thee. Make us more grateful for this thy mercy, and more zealous for the salvation of all mankind.

Visit in fuller mercy the church of Christ; enrich it more abundantly with the grace of thy Holy Ghost; both increase and bless all its endeavours to make known thy truth. Unite, as one man, all who are truly labouring for thee. Disappoint the designs of Satan. Let Christian societies live in harmony and love; give them wisdom in all their plans; perfect thy strength in their weakness; and direct their labours to thy glory.

The harvest truly is great, but the labourers are few! O thou Lord of the harvest, send forth labourers into thy harvest! Fill with thy Spirit those whom thou hast sent forth; and enable them faithfully and boldly to preach, among Jews and Gentiles, the unsearchable riches of Christ. Keep them from the snares of the world, the flesh, and the devil; de-

liver them from all evil, and make them wise to win souls.

Take away blindness from the Jews. Let them receive thee, O Jesus, as their Messiah, and proclaim thy saving name among the Gentiles. Recover Papists and Infidels from their apostacy.

Deliver Mahommedans from the delusions of the false prophet! O thou true prophet of thy church, enlighten them by thy Holy Spirit, and bow them down at the foot of thy cross! Pity blind idolaters, who are kept in cruel bondage by the god of this world. Turn them from idols, that they may serve the living and true God!

O thou Almighty Saviour, who by the right hand of God art exalted, and hast received of the Father the promise of the Holy Ghost, shed forth his light and grace on this dark world! Cause all Christians, we beseech thee, to sow bountifully, that they may reap also bountifully. O thou that lovest a cheerful giver, let all grace abound toward them, that they may minister liberally of their substance to the making known of thy name!

With these our humble prayers, we join our praises and thanksgivings for what thou hast done, in making known thy salvation: perfect thy work, O Lord; shortly accomplish the number of thine elect; and hasten the coming of thy kingdom.

To be added at Public Meetings.

[Be present with us, O Lord, at this time. Give us all a single eye to thy glory. May thy blessing rest upon our meeting; and may all our hearts be this day quickened and encouraged to fresh and persevering efforts in thy service.]

We ask these mercies for the glory of thy name, through the merits and meditation of our Lord and Saviour Jesus Christ; and would ascribe to Father, Son, and Holy Ghost, three persons in one God, everlasting praise. Amen!

Our Father, &c.

THE DEATH OF CHARLES THE FIRST.—PRAYER FOR DELIVERANCE FROM EVIL MEN.

O Lord God Almighty, who for our national sins didst in past days give up these kingdoms to all the evils of civil war and the violent death of the monarch, we bless thee for thy past goodness, and we entreat thee have mercy upon us now and deliver us still from the hands of those evil men who abound, as thou hast foretold, in these last perilous times. O save us from men who are lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, and lovers of pleasures more than lovers of God. Let them not prevail to bring all into confusion and disorder, war and destruction, but may our monarch reign in righteousness and our princes rule in judgment, and truth, and holiness, and peace, and piety, ever prosper amongst us, through Jesus our only Redeemer and Saviour.

PURIFICATION OF THE VIRGIN.—PRAYER FOR PURIFICATION.

Almighty Redeemer, who though thou knewest no

sin wast made sin for us, that we might be made the righteousness of God in thee, we thank thee for the purification of thy virgin mother, and thy presentation in the temple, according to the law, teaching us that our birth is impure and our nature sinful, and shewing our redemption by thy humiliation. O may we indeed be numbered with the general assembly and church of the first-born, and being washed and cleansed in thy blood shed for us, and made pure and holy within by thine own Spirit, may we be made kings and priests unto God our Father, and reign with thee for ever in thy heavenly kingdom. Hear, for thy name's sake.

ANNUNCIATION.—THANKSGIVING FOR THE INCARNATION OF CHRIST.

Almighty Father, who in thy pity and love saw our sinful world in darkness and in the shadow of death, and didst send thy angel Gabriel to the Virgin Mary to manifest the fulfilling, through the power of the Holy Ghost, of thy promises that a virgin should conceive and bear a Son, never can we, nor men below, nor angels above, sufficiently magnify thy condescending love in this great mystery of godliness, God manifest in the flesh. All praise and all glory be to thy holy name: for that Son of the blessed virgin, who is also Son of the Highest, and to whom thou, the Lord God, wilt give the throne of his Father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Help us to believe thy amazing love, not only in that which has already been accomplished, but in that also

which is yet to come, and may we also partake of his everlasting kingdom, for his name's sake. Amen.

SAINT'S DAY.—THANKSGIVING TO GOD FOR THE EXAMPLE OF SAINTS, AND PRAYER FOR GRACE TO FOLLOW THEM.

O our God, who hast compassed us about with a great cloud of witnesses, who have obtained a good report through faith, we thank thee for all the instruction, strength and comfort afforded to us, by the truths which they confessed, the obedience which they practised, and the sufferings which they went through for thy name's sake. All glory be to thee for this thy great goodness to them, and to us by them. Give us grace also to be followers of those who, through faith and patience, inherit the promises, and finally with them may we too partake of thy heavenly kingdom, through Jesus Christ our only Lord and Saviour. Amen.

THE RESTORATION OF CHARLES THE SECOND.—THANKSGIVING FOR NATIONAL MERCIES.

O God and King of all the earth, we render to thee unfeigned thanksgivings for that Christian constitution with which thou hast favoured our beloved country. When by our sins we had lost it, thou didst restore it again, and hast long preserved it to us through many dangers. We bless thee that by our laws Jesus is acknowledged Prince of the kings of the earth; by him we have been hitherto delivered from all our enemies, and highly exalted among the nations of the earth, not for our righteousness, but of

thy great mercy to us. All glory be to thee alone. O still continue thy goodness to us. Give us true repentance for all our past insensibility and ingratitude, and may we, our monarch, our princes, our nobles, and all our rulers and governors, and the whole land, give glory to thy holy name, and evermore serve thee, through Jesus Christ thy only Son our Lord.

PRAYERS SUITED TO THESE TIMES.

1.—FOR WATCHFULNESS AND PRESERVATION FROM THE DANGERS OF THE TIMES.

Rev. xvi. 17. *Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame.*

How gracious hast thou been, O merciful Father, in giving us the sure word of prophecy, and calling us to take heed to it as to a light shining in a dark place! what thanks we owe thee, who, foreseeing so long beforehand our present dangers, hast forewarned us so distinctly of them! O give us grace to watch and pray, that we enter not into temptation. Preserve us and all thy people from those unclean spirits now so diffused through thy Churches and polluting so many souls. O deliver us from the spirit of infidelity, worldliness, and popery. O deliver us from neglecting or abusing any part of thy truth, from vain hopes, from spiritual slumber, from infection by the sins of others, and from all schisms and divisions. And in the place thereof give us the blessedness of enlarged knowledge of thy truth, and firm holding fast of each part of that truth in love, with constant watchfulness, humility of mind, and sincere and abounding love to all men. Lord, help us diligently to use the present season, make us extensive blessings through the earth, always praying with fervent hearts unto thee, and in every thing giving thanks through Jesus our Redeemer.

[1] Taken from the Author's Tract on the Dangers of the Church of Christ.

2.—CONFESSION OF OUR NATIONAL SINS, AND PRAYER FOR A SPIRIT OF REPENTANCE.

Ezek. ix. 4. *Set a mark upon the forehead of the men that sigh, and that cry for all the abomination that be done in the midst the eof.*

O Lord God Almighty, who hast in thy word declared at what instant thou shalt speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy; if that nation thus pronounced against turn from their evil, thou wilt repent of the evil that thou thoughtest to do unto them: Look, we beseech, in infinite mercy upon our sinful nation, heavily laden with iniquities.

What great things hast thou done for us in delivering us from Pagan darkness and from Popery, the mystery of iniquity! How great thy goodness in giving us a Christian Constitution and a public national confession of thy pure truth, and preserving us amidst revolutionary wars and the overthrow of other kingdoms! But we have not rendered again unto thee, O Lord, according to thy mercies to us.

We have not kept thy faith in purity. We have slighted thy truth, and disregarded our special religious privileges, and that power, which thou in thy love didst entrust to us as a Christian people, we have in unbelief, and heartless indifference, given to those who have departed from thee. We have loved this world more than thee, our God. We have profaned thy holy day: by the press; by travelling; by business and pleasure. By swearing and drunkenness; by lying and stealing; by covetousness and uncleanness; by hard-heartedness to the poor and speaking evil of dignities; by avowed infidelity and secularity; by returning again to the spirit of popery; by lawlessness and insubordination; by schisms and divisions; by high-mindedness and self-righteousness; and above

all by most wide-spread neglect of thy Gospel we have deeply as a nation sinned in thy sight. O Lord, we mourn over the sins of our Land. Truly as it was with thy people of old, so it is with us, our iniquities are increased over our head, and our trespass is grown up unto the heavens. We have also not only neglected thy Gospel in our own land, but when thou gavest to us nations and kingdoms in distant lands, instead of using this enlarged power and dominion for thy glory, we have, in our government over them, upheld popery and idolatry, and by our own sins profaned thy holy name among the heathen whither we have gone.

Behold we are before thee in our trespasses, for we cannot stand before thee because of our sins. O Lord, to us belongeth confusion of face; to our kings, to our princes, and to our fathers, because we have sinned against thee.

Look then, in tender mercy upon us, take away our unbelief and pride of heart; give us, O thou exalted Prince and Saviour, true repentance. O Lord God Almighty, turn thou us unto thee and we shall be turned; renew our days as of old. May we as a nation break off our sins by righteousness, and our iniquities by showing mercy to the poor; may we be watchful and strengthen the things that remain and are ready to die. May we remember how we have received, and heard, and hold fast, and repent. May our vast wealth and commerce be holiness to the Lord. O God, thus be merciful unto us and bless us, and cause thy face to shine upon us that thy way may be known upon earth, thy saving health among all nations. Hear us for the sake of Jesus Christ our only Lord and Saviour.

3.—A PRAYER FOR THE LARGE OUTPOURING OF THE SPIRIT IN THESE LAST DAYS.

Acts ii. 17.—*And it shall come to pass in the last days, (saith God,) I will pour out my spirit upon all flesh.*

O thou who hast charged thy people to ask of thee rain, in the time of the latter rain, and hast told us that so thou wilt make bright clouds and give showers of rain, we wait upon thee for the fulfilment of this gracious promise. We beseech thee, who by thy own Son hast assured us how much more than any earthly parent gives good things to his children, thou our Heavenly Father, wilt give thy Holy Spirit to them that ask thee, shed forth his heavenly gifts, his holy tempers, and his blessed graces, on thy ministers and people through the whole earth. Multiply continually, and send forth into thy harvest faithful labourers. Every where revive thy churches, O Lord, with fresh, and constant, and abundant showers of thy grace. Descend as rain upon the mown grass, and as showers that water the earth, both on Jews and Gentiles in every land. O thou who hast said, "Call upon me, and I will shew thee great and mighty things which thou knowest not," give to thy people now, more than all that zeal and love and devotedness which thou didst give in the first days of the gospel, so that they may be filled with joy and peace in believing, and rejoice in all labours of love, and all sacrifices of earthly things for the truth's sake. Thus again may thy word have free course and be glorified, the nations be glad and sing for joy, all the people praise thee, the earth yield her increase, God, even our own God, bless us, and all the ends of the earth fear thee. O hear us for our Redeemer's sake.

4.—FOR THE CONVERSION AND RESTORATION OF ISRAEL.

Isaiah lxii. 6, 7.—*Ye that make mention of the Lord, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth.*

O thou who hast taken it as thy name for ever, and thy memorial to all generations, that thou art "the God of Abraham, and the God of Isaac, and the God of Jacob:" who hast charged us to pray for the peace of Jerusalem; in behalf of this thy city and people we come to thee. Thou hast promised to take thy people Israel from among the heathen, and gather them from all countries, and bring them into their own land, and then to sprinkle clean water upon them, and cleanse them from all their filthiness and from all their idols: fulfil these gracious promises. Thou wilt yet for this be inquired of by the house of Israel to do it for them. Oh then, we beseech thee, pour now the spirit of grace and supplication upon all Jews and Israelites through the earth. When we did not believe, we obtained mercy through their unbelief; may they also, though now, like us once, not believing, graciously also obtain mercy of thee, according to thy rich abounding grace, concluding all in unbelief, that thou mayest have mercy upon all. O! when shall it once be, that Jesus shall be both the light that lightens us Gentiles, and the glory of thy people Israel. O! when shall they come and sing in the height of Zion, and flow together to the goodness of the Lord, and not sorrow any more at all! O! when wilt thou put thy law in their inward parts and write it in their hearts, and be their God and they shall be thy people! O! when shall they observe thy statutes and do them, and David, even

the beloved be king over them, and they be the righteous nation keeping truth, and dwell in their own land for ever! O Lord, speedily fulfil all these gracious promises to them, and let the receiving of them be as life from the dead to the world, for the sake of our one Lord and Saviour, Jesus Christ. Amen.[1]

5.—FOR THE CONVERSION OF INFIDELS.

Jude 23.—*Others save with fear, pulling them out of the fire, hating even the garment spotted with the flesh.*

O thou who hast so clearly foretold in thy word, that there should be scoffers in the last time who should walk after their own lusts, we see thy word

[1] It will interest Christians to be informed that by a letter written in the last year from the Chief Rabbi, Herschell, it appears that the Jews are much impressed with the rising spirit of sympathy for them in the Christian Church. In a communication afterwards with him, he mentioned the *Passover* and day of *Atonement*, as a time when the prayers of Jews and Gentiles might ascend together to plead with God in their behalf. Their Passover this year is kept on the 30th and 31st of March; and their day of atonement on the 18th of September. On that day they have these

PRAYERS BY THE JEWS FOR THEIR RESTORATION.

'But because of our sins we have been exiled from our native country, and removed far from our own land: so that we are not able to perform our duty in the habitation that thou hast chosen for us, even in that magnificent and holy house, in which thy name was called; because of the hand which is stretched out against thy sanctuary. May it please Thee, O Eternal, our God and our Father's God! most merciful King! to return unto us through thine abundant mercy, and to compassionate us and thy sanctuary, O rebuild it speedily and exalt its glory! O our Father! our King! manifest the glory of thy kingdom over us speedily! Shine forth and exalt thyself in the sight of all living. O gather our dispersions from among the nations, and assemble our outcasts from the extremities of the earth—conduct us to Zion, thy city, with joyful song and unto Jerusalem, the residence of thy holy temple, with everlasting joy!'

And again,

'Though we have erred, cause us not to continue in error; though we have sinned through ignorance, abandon us not. Though we have departed from Thee, draw us nigh we beseech Thee; when we approach Thee, remove us not from Thee.'

fulfilled in our day, and we, unworthy to ask any thing for ourselves, yet in the name of Jesus, come to thee in behalf of these our perishing fellow creatures. Thou didst hear the prayers of thy people, and convert the Apostle Paul, when he was a blasphemer, a persecutor, and injurious, and didst make him a glorious pattern of thy grace that others might believe in thee; look, we beseech thee, in the same amazing mercy and compassion, on many a blasphemer of thy name, and injurious opposer of thy truth, and pluck them as brands from the burning, that they may, with us, glorify the riches of thy grace and loving kindness evermore. Hear for our Redeemer's sake. Amen.

6.—PRAYER FOR DELIVERANCE FROM THE LOVE OF THIS WORLD.

1 John ii. 15.—*If any man love the world, the love of the Father is not in him.*

Lord God Almighty, infinite in wisdom and boundless in love, my portion and my exceeding great reward, I thank thee for those many warnings by which thou wouldest guard me from the love of this world, shewing me that the friendship of the world is enmity with thee, and that the whole world is deceived by Satan, its god, and now lieth in wickedness. I beseech thee, therefore, to grant that I may may not be conformed to this evil world, but be transformed by the renewing of my mind. Give me such faith in the Lord Jesus, and such joy in his salvation, that the world may be crucified unto me and I unto the world. And seeing the love of money is a root of all evil, and they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown

men in destruction and perdition, deliver me and all men from this snare of the enemy. O, let us make thee, and not fine gold our confidence. And as thou hast said that in the last days men shall heap treasure together and nourish their hearts as in a day of slaughter: O preserve all that profess thy holy name, from thus treasuring up wrath against the day of wrath and revelation of thy righteous judgment. May we never forget that a man's life consisteth not in the abundance of the things which he possesses. May men every where cease to lay up treasures for themselves here, and seek rather to be rich towards God and to have treasure in heaven, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life through Jesus Christ our Lord.

7.—FOR THE SALVATION OF PAPISTS FROM BABYLON.

Rev. xviii. 4.—*Come out of her, my people, that ye be not partakers of her sin, and that ye receive not of her plagues.*

O Lord, God Almighty, who hast by thine own word foreshewn that before our Divine Redeemer would return to this earth, there should be a falling away, and the man of sin should be revealed, and the mystery of iniquity should work in thy Church; we having seen this iniquity spread over thy Churches, look to thee for help. From age to age innumerable precious souls have thus been corrupted from the simplicity that is in Christ Jesus. And now thy judgments are hanging over apostate Churches, O Lord, grant, that ere it be too late, and before thy wrath descends on the earth, multitudes may now flee out of the midst of this Babylon.

Before her plague come, that they may not be cut off in her iniquity; may very many escape and deliver their souls from the fierce anger of the Lord. O awaken an increasing number in all those nations of the earth, who have been deceived by the sorceries of this apostate Church, to a deep sense of their danger. Now in this accepted time may they not delay, but come out and be separated, assured that thou wilt receive them, and that thou wilt be their Father, and they shall be thy sons and daughters, and heirs of all the glories of the Heavenly Jerusalem. Hear us, O gracious Father, for our Redeemer's sake.

8.—PRAYER FOR THE DELIVERANCE OF OUR COUNTRY AND THE CHRISTIAN WORLD, FROM INFIDELITY, SECULARITY AND POPERY.

Ephes. vi. 12, 13.—*We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God—praying always.*

Almighty Father, God of all grace, the God of all the earth, look in tender mercy upon this nation, which thou hast so peculiarly blessed among all nations. Thou didst rescue us from Paganism, that horrible pit, in which our forefathers were once sunk under the manifest dominion of Satan; thou didst deliver us from Popery, and again and again preserve us from that apostacy; thou hast saved our Church and country from many an attempt of worldly men, to pervert the Gospel of Christ; all glory be to thee. Now in this time of special danger and temptation, preserve our beloved country

from all these evil principles of infidelity, secularity and popery which are going forth through the world, and still make us a blessing and a praise in the earth. Though we deserve thy wrath for our great pride, unthankfulness, ingratitude, and many departures from thee, yet spare us still; good Lord, do thou deliver us and save us.

Look also in thy infinite compassion on Protestant countries in Europe and through the earth, delivered, as we have been, from Popery, but which have grievously also like us sinned against thee, and save them from all these temptations and dangers.

And, O Lord, have mercy, have mercy, upon the millions of our race, now living in all the darkness of infidelity, worldliness, and popery in our own land, the continent of Europe, and in every land. Have mercy upon all Jews, Mahommedans, and Pagans through the earth. Every where may thy everlasting Gospel be preached to every nation and kindred, tongue and people; and may they fear thee and give glory to thee, seeing the hour of thy judgment is come; and may multitudes of our fellow creatures be delivered from the worship of images and false gods and worship only thee, who hast made heaven and earth, and the sea, and the fountains of waters. Hear, for our Lord Jesus Christ's sake. Amen.[1]

[1] The Hon. and Rev. G. Spencer, now, alas! a Romish priest, having fallen away from the protestant faith, informs us that a concert for prayer at Paris, under the especial patronage of M. de Quelin, Archbishop of Paris, has been agreed upon; and several provincial prelates, then at Paris, agreed likewise to propagate this association of prayer in their dioceses, and that it was expected that it would become general in France. Roman Catholic France, praying for the conversion of Protestant England! the French Romanists praying that the Queen, the cathedrals, the nobility, the bishops, the clergy, should become Romanists! a friend writing this from the continent, asks, "Do the Protestants of England also propose to themselves that the King, the cathedrals, the nobility, the mass of the French should become evangelical and Christian. The Archbishop of Paris, the first prelate of France, and several provincial prelates invite *their* clergy to pray for the conversion of England; do the Archbishop of Canterbury, the Bishop of London, and other bishops interest themselves about the evangelizing of France, or do anything to advance it? Oh! that all England would

9.—A PRAYER THAT WE MAY BE COUNTED WORTHY TO ESCAPE IN THE GREAT TRIBULATION.

Luke xxi. 36. *Pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*

O Lord Jesus Christ, who hast delivered us from the wrath to come, and hast foretold us that, Jerusalem having been trodden down of the Gentiles till the times of the Gentiles be fulfilled, there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which shall come to pass: in a time when every thing earthly is shaking, I come for help to thee, most mighty Saviour, who art the same yesterday, to-day, and for ever.

Thou hast charged us to be always ready, for in such an hour as we know not, the Son of man

unite to associate themselves to this effect, in a concert of prayer, of gifts and of effort." Thus writes a beloved friend from Geneva. Let us listen to this weighty admonition. We ought not to look with indifference on this concert for prayer among the Romanists. It is a feature of the times full of meaning. Let us remember that the night before that battle of Hastings which gave England to the Norman conqueror, was spent by the English in riot, jollity, and disorder, and by the Normans in silence, prayer, and offices of religion. In the one case there was the disregard of God, and in the other the avowed acknowledgment of him; and the issue accorded with the real acknowledgment of God however mingled with superstition. Yet let us also remember another case where the enemy felt that sacrifices and the worship of God were the mightiest engines for working on the human mind—that of Balak and Balaam. (Numbers xxii, xxiii.) This last stratagem of the enemy wholly failed, for God's people had not denied his name, and the curse causeless shall not come. (Prov. xxvi. 2.) A fearful curse indeed it would be, were popery once again to be dominant in this land, and causes, alas! there are enough in our national sins for its coming.

The means of helping the Protestant cause on the Continent, are supplied to our hands by the Paris and Geneva Evangelical Societies. See this fully shown in Merle d'Aubigné's' 'Voice from the Alps,' just published by the author.

cometh, help me to believe thy solemn warning, and moved with fear, may I have grace to flee to thee from the wrath yet to come on the ungodly. Help me ever to make the Lord my refuge, and the Most High my habitation. May my heart never be overcharged with surfeiting, and drunkenness, and cares of this life; but, give me a heart to pray always, and not to faint. Grant, also, that knowing there shall be a time of trouble, such as never was since there was a nation even to that same time; and taking the whole armour of God, may I, however assaulted, have grace to stand firm for thee in the evil day, and, however tried, may I only glorify thy name in the fires of trouble. May I know, that if I suffer for righteousness' sake, I am truly happy; and if I be reproached for the name of Christ, the spirit of glory, and of God, resteth upon me. Give me great joy in the hope of thy coming, and count me worthy to stand before thee in that day. And in the meanwhile give me a patient, waiting spirit, studying to be quiet, and to do my own business, confiding in thy love, and knowing that all things shall work together for good to them that love God, and are the called according to his purpose. Hear me, O Lord, for thy name's sake.

10.—A PRAYER FOR THE COMING AND KINGDOM OF OUR LORD JESUS CHRIST.

Rev. xxii. 20. *He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus.*

O Lord Jesus Christ, the king of glory, now seated at the right hand of thy Father on his throne, in our very nature and wearing our form, who by thine angels, when thou didst ascend from Mount

Olivet, assured thy disciples, still looking stedfastly towards heaven, thou wouldst so come in like manner, as they then saw thee go into heaven, we believe thine own words, help our unbelief. We, and all thy people, wait for thy coming again. O Lord, the Holy Ghost, direct our hearts into the love of God, and into the patient waiting for Christ.

Truly the whole creation groaneth and travaileth in pain together until now. Thy flock is yet a little flock, and iniquity abounds, and love has waxed cold, and the wicked walk on every side when the vilest men are exalted. All is full of confusion and disorder, and who can take away and for ever banish the wickedness, and sorrows, and miseries of this evil world, but thou thyself, O Lord Jesus Christ. And the Spirit and the Bride say come, and we that hear, join our prayer with those who have the first fruits of the Spirit, and make intercessions for thy coming and thy kingdom.

O Lord, our Redeemer, hasten the blessed day, when thou wilt appear in thy glory, and put down all wickedness, and establish truth and righteousness through the whole earth, and the kingdoms of this world shall become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever.

Teach us to believe also thy fearful threatenings of the dissolution of all things, in that fire, by which the earth, and all the works that are therein, shall be burned up; may none now refuse him that speaks from heaven, but receiving the kingdom that cannot be moved, may we have grace to serve thee acceptably, with reverence and godly fear, seeing even our God is a consuming fire.

O may we, and all thy people, now so watch and pray always, and be such manner of persons in all holy conversation and godliness, looking for and hastening unto the coming of the day of God; that

we may be found of thee in peace, without spot and blameless, looking, according to thy promise, for the new heavens and the new earth, wherein dwelleth righteousness.

O, when shall it be, that God, our own God, shall again have his tabernacle with men, and they be his people, and God himself be with them, and be their God. O, when shall thy name be universally hallowed, and thy kingdom everywhere have come, and thy will be done on earth as it is in heaven. O Lord, hasten this in its season for thy great names' sake. Amen. Amen.

THE END.

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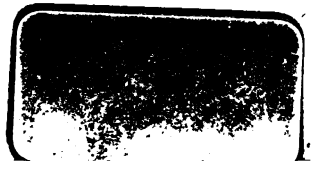
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L. AND C. SEELEY, THAMES DITTON, SURREY.